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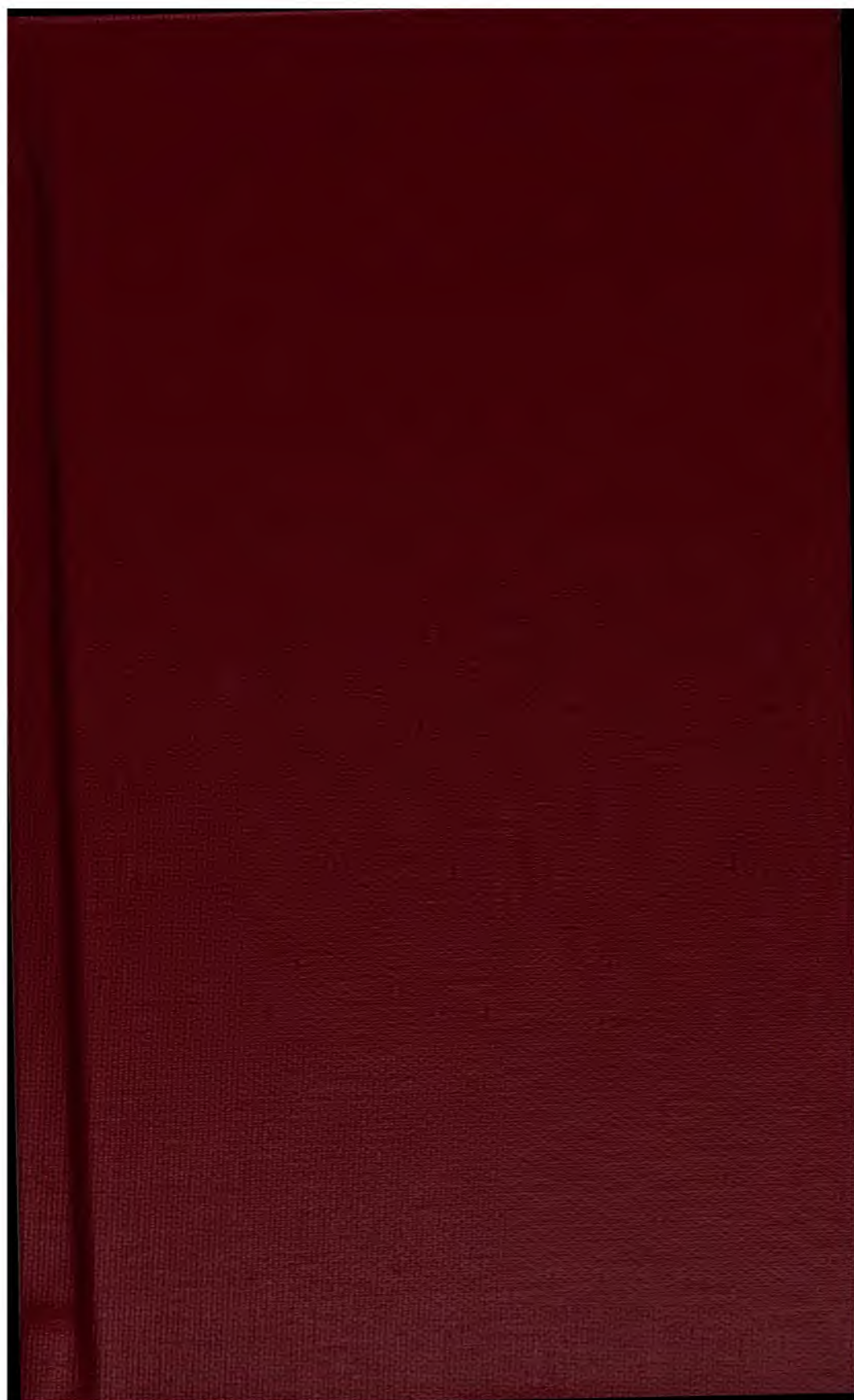
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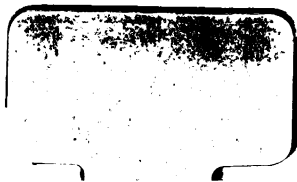
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FIRST STEPS IN EGYPTIAN

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FIRST STEPS IN EGYPTIAN

A BOOK FOR BEGINNERS

BY

E. A. WALLIS BUDGE, Litt. D.,
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I DEDICATE THIS LITTLE BOOK
TO
SIR FRANCIS W. GRENFELL, K. C. B., G. C. M. G.,
SOLDIER AND ARCHAEOLOGIST,
AS A MARK OF SINCERE GRATITUDE
AND ESTEEM.

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PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l'Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In

brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B. C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, etc.

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- Rougé, Emmanuel de, *Chrestomathie Égyptienne ou Choix de Textes Égyptiens transcrits, et précédés d'un abrégé grammatical*. Fasc. 1, Paris, 1867; fasc. 2, Paris, 1868; fasc. 3 and 4, Paris, 1875, 1876.
- Brugsch, H. *Hieroglyphische Grammatik*, Leipzig, 1872.
- Renouf, P. le Page, *An Elementary Grammar of the ancient Egyptian language in the hieroglyphic type*, London, 1875.
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- Loret, V. *Manuel de la langue Égyptienne*, Paris, 1889.
- Erman, E. *Egyptian Grammar with table of signs, bibliography, exercises for reading and glossary*, London, 1894. Published in German and in English. The English translation is by J. H. Breasted.
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- Brugsch, H. *Hieroglyphisch-Demotisches Wörterbuch enthaltend in wissenschaftlicher Anordnung die gebräuchlichsten Wörter und Gruppen der heiligen und der Volkssprache und Schrift der alten Aegypter*, Bdd. I—IV, Leipzig, 1867, 68.
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- Pierret, P. *Vocabulaire Hiéroglyphique*, Paris, 1875.
- Levi, S. *Vocabolario geroglifico copto-ebraico*, tomm. I—VII. Torino, 1887—1889.
-

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six¹ characters values which are accepted at the present time ; the values of three others² were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally³ on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.⁴

Egyptian
decipher-
ment.

¹ *Vi*ⲗ, ⲗⲗ *i*, — *m*, ~~~~~ *n*, □ *p*, ⲗ *f*, ∩ *t*.

² *Vi*ⲗ, ⲗ, ⲗ and ⲗ which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s* ; if we accept the value of *geb* for ⲗ as some would do, we must not forget that Young assigned the value of *ke* to this sign.

³ It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

⁴ Southern Egyptian Gallery, No. 24.

Great antiquity of picture writing.

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it ; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,¹ modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menā to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Permanence of hieroglyphic characters.

Various kinds of hieroglyphic writing.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. Hieroglyphic² or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history ; it was employed chiefly for monumental purposes, *i. e.*, for inscriptions upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *masġaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or

¹ This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520 ; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 934.

² The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 determinatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff. ; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138 ; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135 ; and Erman, *Ägyptische Grammatik*, Berlin, 1894, pp. 171—193.

earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.¹ It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**² is an abbreviated form of hieratic writing which was much used in legal documents from about B. C. 650 to the Roman period.




























Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφρεδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

Egyptian
palaeogra-
phy :—
Hierogly-
phic in-
scriptions.

¹ For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

² For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B. C. at the end of the book; Hess, *Der Demotische Roman von Sten Hama-us*, Leipzig, 1888, pp. 190—205.



reθ (for *remθ*), represents a man,  *maa*, an eye,  *hentaru*, a lizard,  *māu*, a lion,  *māxail*, a pair of scales,  *sa*, a goose, and so on; these are examples of ideographs. But  is the letter *p*,  is the letter *f*,  is the letter *r*,  is the letter *t*, and so on. The signs    and  represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptah* (?), *fent*, *re* and *tet*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way: the sound of the first letter in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus  is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *pth* "to open", and that it was pronounced something like *ptah* (compare the Hebrew  *pēthah*); the sound of the first letter of *ptah* is *p*, and henceforward the phonetic value of  was *p*. Similarly to the signs   and , the initial sounds of the words for which were *f*, *r*, and *t*, were assigned the alphabetic values of *f*, *r*, and *t*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs     *sfn̄t* forms the word for "knife". The first  is the picture of the back of a chair,  as we have seen is the picture for a snake,  is the picture of the wavy surface of water, and  as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfn̄t* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egyptians must have found at a very early date that when they needed to write the name of some foreign country or king, they

Origin of
 alphabetic
 signs.

Names of
 ideographs
 used as
 phonetics
 without
 reference
 to their
 meanings.

FIRST STEPS IN EGYPTIAN

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	<i>xu</i>		<i>hā</i>		<i>qem</i>		<i>bener</i>
	<i>fēser</i>		<i>at</i>		<i>ti</i>		<i>nefem</i>
	<i>xēn</i>		<i>šef</i>		<i>pa</i>		<i>uar</i>
	<i>fēbā</i>		<i>usr</i>		<i>ten</i>		<i>xa</i>
	<i>ka, met</i>		<i>xēn</i>		<i>rexīt</i>		<i>meḥ</i>
	<i>sem</i>		<i>xent</i>		<i>ta</i>		<i>ḥa</i>
	<i>seb</i>		<i>fenī</i>		<i>sent</i>		<i>neḥeb</i>
	<i>sem</i>				<i>meḥ</i>		<i>enen</i>
	<i>ān</i>		<i>mesker</i>		<i>fenḥ</i>		<i>su</i>
	<i>šes (šems)</i>		<i>āten</i>		<i>maāt, šu</i>		<i>res</i>
	<i>šet</i>		<i>setem</i>		<i>ār, sa</i>		<i>qemā</i>
	<i>ret, uār</i>		<i>āp</i>		<i>ān</i>		<i>renp</i>
	<i>āu</i>		<i>āb</i>		<i>xa</i>		<i>trā</i>
	<i>ser</i>		<i>xepes</i>		<i>sebek</i>		<i>sa</i>
	<i>sāb</i>		<i>peḥ</i>		<i>ḥefen</i>		<i>seḫet</i>
	<i>set</i>		<i>uḫem, nem</i>		<i>serq</i>		<i>mes</i>
	<i>nefer</i>		<i>ḥeru, bak</i>		<i>qem</i>		<i>ḥet</i>
	<i>āu</i>		<i>ba</i>		<i>net, bāt</i>		<i>sen</i>
	<i>ka</i>		<i>xu</i>		<i>xeper</i>		<i>sen</i>
	<i>āuā</i>		<i>āq</i>		<i>ām</i>		<i>ḥen</i>
	<i>āb</i>		<i>šerā</i>		<i>xet</i>		<i>ut</i>
	<i>ba</i>		<i>ur</i>		<i>ḥen</i>		<i>ās</i>
	<i>māu</i>		<i>ba</i>		<i>un</i>		<i>šer</i>
	<i>peḥ</i>		<i>sa</i>		<i>uaḥ</i>		<i>pet</i>
			<i>neḥ</i>		<i>sek</i>		

List of
signs with
their
phonetic
values.

271

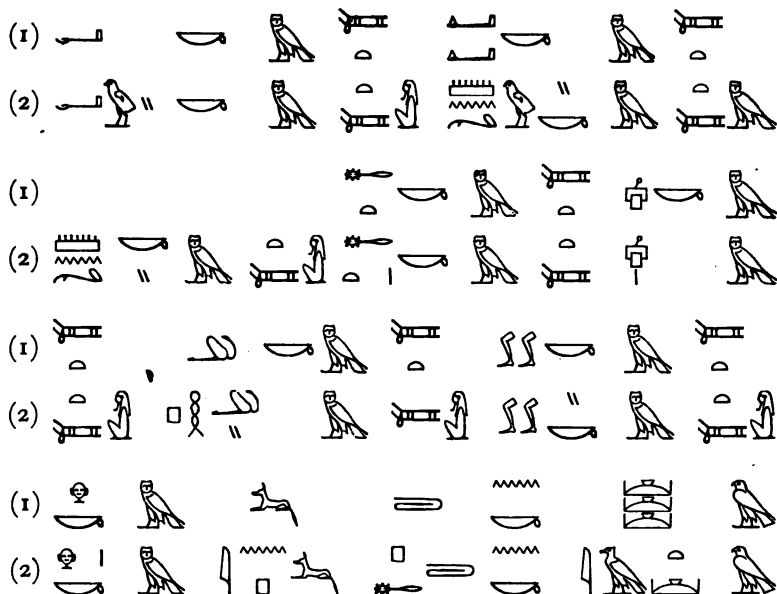
	āt		tā		hes		xent	List of signs with their phonetic values.
	θes		hap		xent		am	
	net		uu, ur, ses		qebh		uā, uḥā	
	sa		mer		hen		xer	
	āper		rer		mā		hem	
	nub		ṭeben		āb, useḫ		nef	
	hef		ren		ba		āḥā	
	smu, usm		tenā, peḫ		ta		xent	
	xaker		her		ta		sešep	
	sen		teṭ		helep		āu	
	sen		qen, taṭa		āa		her, uat, māten	
	ānḫ		āmsu, min		xer		tem	
	sep		āp		neb		āmax	
	paut		nu		heb		am	
	xemt		xnem		ān		xesef	
	sepṭ		āb		nem		seḫet	

DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hiero-








Great antiquity of the use of determinatives.


glyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.







































The version given in (1) is from the pyramid of Unās, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

Meanings of words indicated by determinatives.



It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus  *āhā* "to stand", and  *āhā* "boat", are two words having the same sound but different meanings; in the one case a pair of legs  is the determinative, and in the other a boat . Similarly  *men* "to abide", and  *men* "to be ill", are distinguished in meaning by  the determina-

tive of abstract ideas, and by  the determinative of evil or discomfort.


Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are  *texen* "obelisk",  *ses* "nest",  *āa* "donkey", etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

Character	Determinative of	Character	Determinative of	General and specific determinatives.
1. 	to call	16. 	to cut, slay	
2. 	man	17. 	fire, to burn	Common determinatives.
3. 	to eat, to think, to speak, and whatever is done with the mouth	18. 	odour	
4. 	inertness	19. 	to overthrow	
5. 	woman	20. 	strength	
6.  or 	god, what is divine	21. 	actions performed with the legs	
7. 	goddess	22. 	flesh	
8. 	tree	23. 	animal	
9. 	plant, flower	24. 	bird	
10. 	earth, land	25. 	evil, little	
11. 	road, to travel	26. 	fish	
12. 	foreign land	27. 	rain, storm-cloud, thunder	
13. 	nome	28. 	time	
14. 	water	29. 	town, city, village	
15. 	house	30. 	stone	
		31.  or 	metal	

Character Determinative of


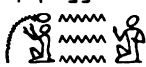

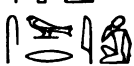


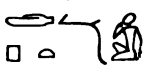


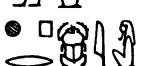
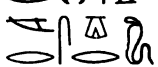




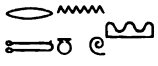

32.  wood33.  wind, air34.  foreigner

Character Determinative of

35.  liquid, unguent36.  abstract idea.

The following words will show how the above are used.

Examples
of words
with com-
mon deter-
minatives.

1.		<i>nās</i>	to call
2.		<i>āb</i>	a priest
3.		<i>ām</i>	to eat
		<i>surā</i>	to drink
		<i>seḫa</i>	to remember
		<i>ḳer</i>	to be silent
		<i>ṣept</i>	to taste
4.		<i>ḳenen</i>	to be exhausted
5.		<i>sat</i>	daughter
6.		<i>ḫeperā</i>	the god Khepera
7.		<i>Mer-seḳer</i>	the goddess Merseker
8.		<i>ās</i>	cedar, persea tree
9.		<i>ānḫ</i>	flower
10.		<i>seḫet</i>	field
11.		<i>seuau</i>	to make to depart
12.		<i>Reṯennu</i>	Northern Syria
13.		<i>Ḥerui</i>	the nome of two gods






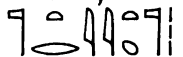
















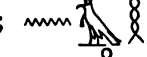










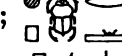




14.		<i>qebh</i>	cold water
15.		<i>beχennu</i>	house
16.		<i>sma</i>	to slay
17.		<i>ta</i>	to burn
18.		<i>sefut</i>	putrid sore
19.		<i>seχer</i>	to throw down
20.		<i>ālau</i>	violence
21.		<i>āhā</i>	to stand
		<i>peh</i>	to arrive
		<i>hab</i>	to send
		<i>χent</i>	to step
		<i>sper</i>	to come
22.		<i>hāu</i>	members
23.		<i>pennu</i>	mouse
24.		<i>apt</i>	duck
25.		<i>ālu</i>	the destitute
26.		<i>nāru</i>	the nāru fish
27.		<i>senrā</i>	tempest
28.		<i>rek</i>	time
		<i>hru</i>	day
29.		<i>Abtu</i>	Abydos
30.		<i>reṭ</i>	sandstone

brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B. C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.





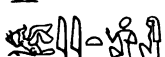







E. A. WALLIS BUDGE.







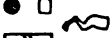




London, August 31, 1895.

 and  i. e., *ām + m*, which does not mean that we are to read the word *āmm*, but only *ām*, the  was only added to help the reader to give the sound of the word readily; similarly *mestem* "eye-paint" is written , i. e., *mestem + m*; and *merer* "to love" is written  *mer + r + r*, etc. For convenience' sake we may call such alphabetic helps to the reading of words "phonetic complements". Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, e. g.,  *neterit* "goddesses", wherein to  *neter* are added the signs  *ter* and  the determinative of divinity;  *āba* "courtyard of a temple" wherein we have the signs  *āb +*  *b +*  *ba +*  *a*;  *Tem* "the god Tmu", where we have  *t +*  *tem +*  *m*;  *nefer* "good", where we have  *nefer +*  *f +*  *r*;  *neheh* "eternity", where we have  *n +*  *neh +*  *h +*  *h*;  *sta* "to bring", where we have  *s +*  *t +*  *a +*  *a +*  *sta*;  *xeper* "to come into being", where we have  *x +*  *p +*  *xeper +*  *r*, etc.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

Importance of variant readings.

	=		<i>neferu</i>
	=		<i>āri</i>
	=		<i>rexit</i>
	=		<i>ua</i>
	=		<i>ufat</i>
	=		<i>ermenui</i>

○ 	=		<i>hru</i>
	=		<i>āāabet</i>
* 	=	* 	<i>seba</i>
	=	● 	<i>χepes</i>
	=	● 	<i>ba</i>
	=	● 	<i>χeperā</i>

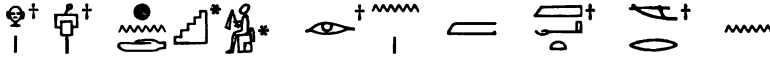
We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract
from a
text
analysed.



In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—





The determinatives are marked by * and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated :— *āu āri-nā heseset reθ hereret neteru her-s āu fā-nā tau en heger sesa-ā āt āu ses-nā Heru em per-f ān āā re-ā em senit ān peṭ em nemmat-ā sem-ā her-sa xenṭ āri-nā em maāt mer en suten*, and read :—

“I have done (*āu āri-nā*) what is pleasing (*heseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*) ; because of it (*her-s*) I have given (*āu fā-nā*) cakes (*tau*) to (*en*) the hungry (*heger*), I have satisfied (*sesa-ā*) the poor and needy (*āt*), I have followed (*āu ses-nā*) Horus (*Heru*) in (*em*) his house (*per-f*), not (*ān*) magnifying (*āā*) my mouth (*re-ā*) against (*em*) nobles (*senit*), not (*ān*) making long (*peṭ*) in (*em*) my stride (*nemmat-ā*), I walked (*sem-ā*) according (*her-sa*) to the step of measure (*xenṭ*), I wrought (*āri-nā*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*).”

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of

Difficulty of finding the meanings of words.

Importance of cognate languages in decipherment of cuneiform and hieroglyphic inscriptions.

Great
value of
Coptic.







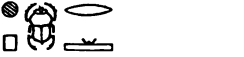


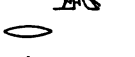


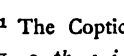
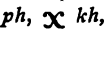
Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.¹

Ancient
Egyptian
words
preserved
in Coptic.

It is not possible to say when the Egyptian language was first written in Greek letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many

¹ The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.




grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian			Coptic	
	<i>hrā</i>	face	ϣⲣⲁ ¹	Egyptian and Coptic words compared.
	<i>χat</i>	body	ⲛⲏⲧ	
	<i>ren</i>	name	ⲣⲁⲛ	
	<i>pet</i>	heaven	ϣⲉ	
	<i>χatur</i>	ichneumon	ϣⲁⲥⲟⲩⲗ	
	<i>nehel</i>	sycamore	ⲛⲟⲩⲣⲉ	
	<i>bāa en pet</i>	iron	ⲕⲉⲛⲓⲛⲉ	
	<i>χeper</i>	to be	ϣⲱⲡⲓ	
	<i>erfeb</i>	because of	ⲉⲟⲩⲉ	
	<i>fa</i>	to carry	ϣⲁⲓ	
	<i>remθ</i>	man	ⲣⲱⲙⲓ	
	<i>re</i>	mouth	ⲣⲱ	
	<i>qenā</i>	bosom	ⲕⲟⲩⲛ	
	<i>ātf</i>	father	ⲉⲓⲱⲧ	








¹ The Coptic alphabet is as follows:— α a, β b, γ g, δ d, ε e, ζ z, η z, θ th, ι i, κ k, λ l, μ m, ν n, ξ x, ο o, π p, ρ r, σ s, τ t, υ y, Φ ph, Χ kh, Ψ ps, ω ū, ϣ sh, ϥ f, ϧ h, ϩ h, ϫ dj, ϯ tch, ϰ ti.






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esty" ;  *tet-k* "thy body" ;  *tes-ä* "myself" ;  *tes-f* "himself".

The forms of the pronouns are:—







(A) Sing. 1.		<i>uä</i>	Plur. 1.		<i>n</i>
" 2 m.		<i>tu, ðu</i>	" 2.		<i>ten, ðen</i>
" 3 m.		<i>su</i>			
" 3 f.		<i>set</i>	" 3.		<i>sen</i>

(B) Sing. 1.		<i>nuk, ðnuk</i>
" 2 m.		<i>entek, entuk</i>
" 3 m.		<i>entet, entut</i>
" 3 f.		<i>entef, entuf</i>
" 3 f.		<i>entes, entus</i>

Plur. 1. (wanting)

" 2.		<i>ent-ten, entu-ten</i>
" 3.		<i>ent-sen, entu-sen</i>

The demonstrative pronouns are:

Sing. m.		<i>pen</i>	this
" f.		<i>ten</i>	this
" m.		<i>pef, pefa</i>	that
" f.		<i>tef, tefa</i>	that
" m.		<i>pa</i>	this
" f.		<i>ta</i>	this

Plur. m.		<i>āpen, pen</i>	these
" f.		<i>āpten, peten</i>	these
"		<i>nefa</i>	those
"		<i>na</i>	these
"		<i>pau</i>	these.

Other words for this are or *enen*, and *ennu*.

The **relative** pronouns are:— *ā* and *ent*, or *enti*, or *entet*.

NOUNS.

Nouns
in the
Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*, *hru* "day", *ānu* "scribe", *uḥemu* "herald", *ta* "earth", *sen* "brother", etc. Feminine nouns end in *t*, *e. g.*, *reāat* "side", *ānt* "valley", *āuset* "place", *āmentet* "west", etc. Masc. nouns in the plural end in *u* or *iu*; *e. g.*, *seru* "princes", *utennu* "offerings", *mālāiu* "police", *āpiu* "envoys", *trāiu* "seasons". Fem. nouns in the plural end in *ut*, but often the *t* only is written; *e. g.*, *āustut* "places", etc.

Nouns in
the Plural.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—









gesu bones


















āat regions, zones

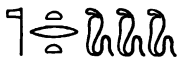
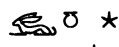






seḫet fields

	<i>tepu abet</i>	beginnings of months
		
	<i>abu</i>	hearts
	<i>annu</i>	offerings
	<i>useru</i>	powers
	<i>sexemu</i>	forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also  *χu* "intelligences", and  *uru* "chiefs", i. e., an ideograph written once and also thrice followed by  which afterwards, when modified into  or , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; e. g.,  *ât* "fathers",  *reθ* "men",  *ât* "wheat",  *betet* "barley",  *huaat* "humours",  *hunut* "young women",  *sextet* "fields",  *urâu* "great ones",  *serru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: e. g.,

	<i>neterut</i>	goddesses
	<i>unnut</i>	hours
	<i>meru</i>	lakes
	<i>âru</i>	divine guardians
	<i>âpt</i>	registers
	<i>sesat</i>	darknesses

	<i>dārut</i>	uraci
	<i>henu</i>	coffins
	<i>tāmū</i>	sceptres
	<i>sept</i>	nomes
	<i>pet</i>	heavens.

Other examples of ways of writing the plural are:—

āat "stones", *senut* "granaries", *sāt* "sand", *āhu* "oxen", *neteru* "gods", *henu* "priests", *hent* "priestesses". * *tuau* "praises", *henre* "mighty deeds", *hefnu* "animals in hundreds of thousands", etc.

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the ideograph; *e. g.*, *mesterui* "two ears", *xuti* "two horizons", *baiu neterui* "two souls divine", etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; *e. g.*, *petti* "two heavens", *kesui* "two sides", *xui* "two lights", *bebut* "two soles of the feet", etc. Sometimes *u* is the mark of the dual in the early texts, *e. g.*, *āāui-k* "thy two hands", and this sign, which strictly speaking should be written *u*, indicated the dual to the latest times; compare *āāui* "two hands", *refui* "two feet", *pa texenui urui* "the two great obelisks" (also written in the same inscription *u*), etc.

In Egyptian the noun is undeclined.





THE ARTICLE.

Definite article.



The definite article masculine is or *pa*, feminine *ta*; the plural is *na*.

EXAMPLES.










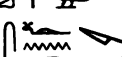



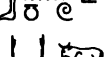


	<i>pa ser</i>	the prince
	<i>pa her</i>	the terrifier
	<i>pa Rā</i>	the Sun
	<i>pa sen</i>	the brother
	<i>pa suten</i>	the king
	<i>ta reāat</i>	the side
	<i>ta hurere</i>	the flower
	<i>ta āusel</i>	the place
	<i>na ābauti</i>	the strivings
	<i>na reθ</i>	the men
	<i>na sauabu</i>	the persea tree
	<i>na ālau</i>	the thieves
	<i>pa neter</i>	the god
	<i>pa sep</i>	the time
	<i>pa āā</i>	the great one
	<i>pa ki</i>	the other
	<i>pa xemti</i>	the coppersmith
	<i>ta ānt</i>	the valley
	<i>ta paut neteru</i>	{ the company of the gods
	<i>ta het</i>	
	<i>na ānu</i>	the scribes

		<i>na mu</i>	the water
		<i>na neteru</i>	the gods.

Indefinite
article.

The masc. indefinite article is expressed by  *uā en* literally "one of", and the fem. by  *uāt en*.

























EXAMPLES.

		<i>uā en hennu</i>	a jar
		<i>uā en gebu</i>	a pot
		<i>uā en sauabu</i>	a persea tree
		<i>uā en bān</i>	a bad thing
		<i>uā en sfenṭ</i>	a knife
		<i>uā en beḫennu</i>	a house
		<i>uā en ka</i>	a bull
		<i>uā en nefer</i>	a good thing.

Definite
article and
suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

SINGULAR.

		<i>pai-ā</i> (masc.)			<i>tai-ā</i> (masc.)
		<i>pai-ā</i> (fem.)			<i>tai-ā</i> (fem.)
		<i>pai-k</i> (masc.)			<i>tai-k</i> (masc.)
		<i>pai-t</i> (fem.)			<i>tai-t</i> (fem.)
					
		<i>pai-f</i> (masc.)			<i>tai-f</i> (masc.)

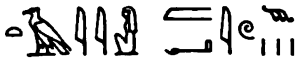


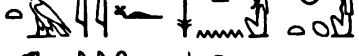
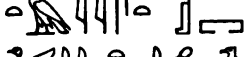
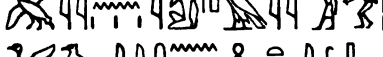
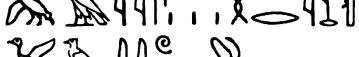
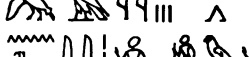


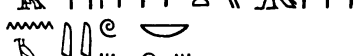
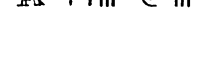
				<i>pai-s</i>	} (fem.)					(or	<i>tai-s</i>	} (fem.)
				<i>pai-set</i>							<i>tai-set</i>	
				<i>pai-n</i>							<i>tai-n</i>	
				<i>pai-ten</i>							<i>tai-ten</i>	
				<i>pai-sen</i>							<i>tai-sen</i>	
				<i>pai-u</i>							<i>tai-u</i>	

PLURAL.

				<i>nai-ā</i>	(masc.)					<i>nai-n</i>	
				<i>nai-ā</i>	(fem.)						
				<i>nai-k</i>	(masc.)					<i>nai-ten</i>	
				<i>nai-θ</i>	} (fem.)					<i>nai-sen</i>	
				<i>nai-t</i>							
				<i>nai-f</i>	(masc.)						
				<i>nai-s</i>	(fem.)					<i>nai-u</i>	

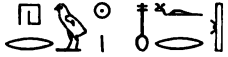


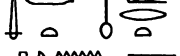


These are added to words in the following way:—

				<i>pai-ā neb</i>	my lord	Examples.
				<i>pai-ā neb?</i>	my hair	
				<i>pai-k sen</i>	thy brother	
				<i>pai-f āhait</i>	his stable	
				<i>pai-set per</i>	her house	
				<i>tai-ā hememet</i>	my peoples	

	<i>tai-ā māāu</i>	my hair
	<i>tai-k mut</i>	thy mother
	<i>tai-f ħemt</i>	his wife
	<i>tai-f suten ħemt</i>	his queen
	<i>tai-set āuset</i>	her place
	<i>pai-ten āhai</i>	{ your sentences of death
	<i>pai-sen ħetrā</i>	their tribute
	<i>pai-u peḥ</i>	their arrival
	<i>nai-ā seru</i>	my princes
	<i>nai-k āaut</i>	thy cattle
	<i>nai-sen uti</i>	their coffins
	<i>nai-u nebu</i>	their lords.

ADJECTIVES.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, *e. g.*,

	<i>hru nefer</i>	a good day
	<i>sa āqer</i>	a wise man
	<i>betau āa</i>	great wickedness
	<i>mešet nefert</i>	fine speech
	<i>bānt nebt</i>	every evil
	<i>bešet nebt</i>	every abominable thing.

<i>χet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābet</i>	<i>χet</i>	<i>nebt</i>	<i>nefemet</i>	<i>beneret</i>
thing	every	good,	pure ;	thing	every	pleasant,	sweet.

	<i>hebsu neferu</i>	beautiful clothes
	<i>seru āāaiu</i>	great chiefs
	<i>nefer neferui</i>	a good thing doubly good
	<i>sti nefem</i>	a sweet smell
	<i>āusetut āāaiut</i>	great abodes.

The adjectives "royal" and "divine" are usually written before the noun : *e. g.*,

suten ān "royal scribe", *suten* *mesu* "royal children", *suten hemt* "royal women" (*i. e.*, queens), *suten mut* "royal mothers", *suten per* "royal house" (*i. e.*, palace), *neter het* "divine house" (*i. e.*, temple), *neter hen* "divine servant", *neter ātf* "divine father".

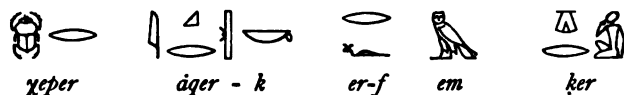
Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

Methods of comparing adjectives.

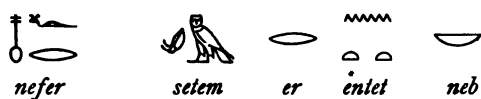
<i>pai-t</i>	<i>hai</i>	<i>emmā-ā</i>	<i>em</i>	<i>sexeru</i>	<i>en</i>
Thy	husband	is to me	in	the guise	of

<i>ātf</i>	<i>χer</i>	<i>pa</i>	<i>āa</i>	<i>er-ā</i>

a father, moreover, [he is] the one who is old more than I.



Thou wilt be wise more than he in keeping silence.



[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.



Was she beautiful in her person more than woman any.

NUMBERS.

I	=		<i>uā</i>	=	1
II	=		<i>sen</i>	=	2
III	=		<i>χemet</i>	=	3
IIII	=		<i>ftu</i>	=	4
II or *	=		<i>tuau</i>	=	5
III	=		<i>sās</i>	=	6
III	=		<i>sefeχ</i>	=	7
III	=		<i>χemennu</i>	=	8
III	=		<i>paut</i>	}	9
III	=		<i>pest</i>		
II	=		<i>met</i>	=	10
II	=		<i>taut</i>	=	20

	=		<i>māb</i>	=	30
	=		<i>hement</i>	=	40
	=			=	50
	=			=	60
	=		<i>sefeχ</i>	=	70
	=		<i>χemennui</i>	=	80
	=			=	90
	=		<i>saā</i>	=	100
	=		<i>setau</i>	=	200
	=		<i>χa</i>	=	1,000
	=		<i>rab</i>	=	10,000
	=		<i>hefennu</i>	=	100,000
	=		<i>heh</i>	=	1,000,000
	=		<i>sennu</i>	=	10,000,000











FRACTIONS.

(1) = $\frac{1}{3}$, = $\frac{1}{2}$, = $\frac{2}{3}$, = $\frac{1}{10}$, = $\frac{1}{100}$, = $\frac{1}{1000}$, = $\frac{1}{45}$, = $17\frac{1}{2}$, = $\frac{1}{2090}$.

(2) = $\frac{1}{2}$, = $\frac{1}{400}$, that is, $\frac{1}{2} \times 400 = 200$.




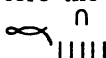

(3) = $\frac{1}{3}$, = $\frac{1}{400}$, that is, $\frac{1}{3} \times 400 = 133\frac{1}{3}$.

Numbers are expressed in the following manner :—































āqu *āa*






loaves large, 900,000 + 90,000 + 2000 + 700 + 50,
i. e., "992,750 large loaves of bread".




Ordinal numbers are indicated either by  *meh* placed before the figure, or by  following it; *e. g.*,  *meh sās* "sixth",  "fifteenth", *meh met tuau*,  *sefeḫ* "seventh", etc.

MEASURES.

(1) Of length :—  *meh* "cubit";  *suten meh* "royal cubit" of 7 palms or 20 fingers;  *meh netes* "little cubit" of 6 palms or 24 fingers;  *ermen* "arm" of 20 fingers;  *teser*, of 16 fingers;  *sa āa* "the great *sa*" of 14 fingers;  *sa netes* "the little *sa*" of 12 fingers;  *sepui*, the "double palm" of 8 fingers;  *ḫefā*, the "fist" of 6 fingers;  *teḫ*, the "hand" of 5 fingers;  or  *sep*, the "palm" of 4 fingers;  *tebā*, the "finger".














(2) Of superficies :—  *sa ta*, the *arura*, *i. e.*, 100 cubits;  *ermen*, one half of an *arura*;  *hesp*, one quarter of an *arura*;  *sa*, one eighth of an *arura*;  *su*, one sixteenth of an *arura*;  *erma*, one thirty-second part of an *arura*.

(3) Dry measure :—  = $\frac{1}{4}$ *hin*;  *hin* = $\frac{9}{20}$ of a litre;  *tenāt* = 20 *hin*;  *āpt* = 40 *hin*;  *ḫetep* = 160 *hin*.

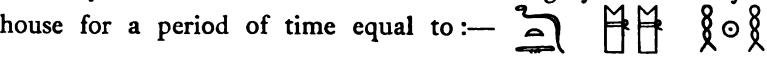
(4) Of weight :—  *ḫen*;  *geḫ* = one tenth of a *ḫen*;  *peḫ* = $\frac{1}{128}$ of a *ḫen*.

TIME.

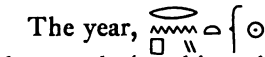




The principal divisions of time are :—

	<i>hat</i>	second		<i>at</i>	minute
 or 	<i>unnut</i>	hour		<i>hru</i>	day
	<i>abet</i>	month		<i>renpit</i>	year
	<i>set</i>	period of 30 years		<i>hen</i>	period of 60 years
	<i>henti</i>	period of 120 years		<i>heh</i>	a long period of time
	<i>tetta</i>	eternity		<i>heh</i>	a million of years.

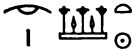



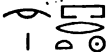



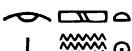



In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—

 that is, "an eternity of periods of 120 years,

"and an indefinite number of periods of 30 years, and millions
"of years, and ten millions of months, and hundreds of thousands
"of days, and tens of thousands of hours, and thousands of mi-
"nutes, and hundreds of seconds, and tens of third parts of
"seconds."

The year,  *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each;  *sat* = time of inundation and period of sowing, 
pert = time of "coming forth" or growing, and  *semut* =
time of harvest and beginning of inundation. The Copts, or

Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read :—

	=	ΘΩΟΤΤ	Thoth
	=	ΠΑΟΠΙ	Paopi
	=	ΔΘΩΡ	Hathor
	=	ΧΟΙΑΚ	Khoiak
	=	ΤΩΒΙ	Tobi
	=	ΜΕΧΙΡ	Mekhir
	=	ΦΑΜΕΝΩΘ	Phamenoth
	=	ΦΑΡΜΟΤΘΙ	Pharmuthi
	=	ΠΑΧΩΝ	Pakhon
	=	ΠΑΩΝΙ	Paoni
	=	ΕΠΠΙ	Epep
	=	ΜΕΣΩΡΙ	Mesore

⊙ IIII    {    } *hru tuau heru renpil* "the five days over the year".



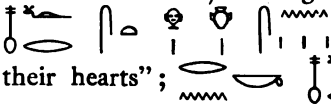



Thoth, the first month of the Egyptian year, began on the 29th of August. *Proc. Soc.*







THE VERB.








The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian

language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.


The stem-word.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *xeper* means both "to be", and the "thing which hath come into being"; so likewise  *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:—
 *nefer set her ab-sen* "good is it for their hearts";
 *ren-k nefer em rex en seru* "thy name is good in the opinion of princes";
 *hru nefer* "a good day"; with the addition of the prefix  *bu, nefer* means "prosperity", "goodness", "happiness", *e. g.*,

 *bu* -  *nefer*  *xeper*  *em*  *bu* -  *ban*
 prosperity turneth into adversity.

Returning to the word *xeper*: by the addition of  *a* we have  "I am", or "I was"; by the addition of  the stem-word has a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the fem. *xeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of  *a* we have  *xepera* "the god to whom it belongeth to make things come into being", etc.

The stem-word with additions.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four and five consonants, as examples of which may be cited  *gem* "to find",

Biliteral roots.

● | ✕ *χēsef* "to drive back", | ● | ● | *seχseχ* "to flee", *nemesmes* "to heap up". The stem-words with three consonants,

Formation of other roots.

which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

Uncertainty of pronunciation.

The Causative.

There is in Egyptian a derivative formation of the word-stem or verb, which is made by the addition of — or | to the simple form of the verb, and which has a causative signification; e. g., *ānχ* "to live", | *se-ānχ* "to vivify"; *āb* "to wash", | *se-āb* "to purify"; *men* "to abide", | *se-men* "to perpetuate"; *hetep* "to rest, be at peace", | *se-hetep* "to pacify"; *χeper* "to be", | *se-χeper* "to bring into being", etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische*

Gram., § 328, p. 157 ; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronom- inflectional personal suffixes ; e. g.,

Sing. 1 com.		<i>reḫ-ā</i>
„ 2 m.		<i>neḫem-k</i>
„ 2 f.	(or)	<i>teṭ-t</i>
„ 3 m.		<i>sāṭ-f</i>
„ 3 f.		<i>qem-s</i>
Plur. 1		<i>āri-n</i>
„ 2 com.		<i>mit-len</i>
„ 3 com.		<i>ḫeper-sen</i>

The commonest auxiliary verbs are *āḫā* "to stand", *un* "to be", *āu* "to be", *āri* "to do", *tā* "to give"; examples of their use are :—

- (1). *āḫā* *en* *se-āḫā* *hen* *en* *suten* *net* *Seneferu*
 . Stood up made to arise the of the king of the Seneferu,
 i. e., when king Huni was dead Seneferu set himself up as
 king of all Egypt.

- (2). *un* *pa* *ta* *en* *Qemt* *ḫaā* *em*
 Was the land of Egypt left in

ruli

a state of ruin.

6. 7.
heb en hen-f mā hru neb em tef āu
 Sent his majesty day every saying :— He

sexanen - nef sebtel uhen - nef nut-f
 breached the wall, he overthrew the town.

8. 9.
āhā en heb en hen-f en hāu āhā
 Sent his majesty to the nobles.










10.
en sen āri mätet em āri per er
 They did so. Do not make a going

bun-re temt pa imā her āta - t
 outside lest the sea be for seizing thee,


















xer ān āu-ā rex-ā nehemu - t emmā-f
 for not do I know I [how] to deliver thee from it,

11.
pa untu-ā set hemt mā qefu - t āu-f her
 because I am a woman like unto thee. He was to
























12.
xeper mā un-nef un ān uā qenāu
 become as he had been. Did one embrace
 (i. e., they em-

e. g., the preposition  *ām* "in" becomes the adverb "there". Other examples of adverbs are :—   *er bunre* "outside";    *er āqer* "very much", "exceedingly",    *er āa ur* "very much indeed", "exceedingly".

PREPOSITIONS.

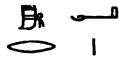


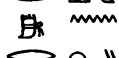
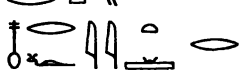
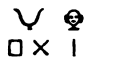
Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :—  *en* for, to, in, because ;  *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and *em* sometimes introduces a quotation ;  *er* to, into, against, by, at, from, every, each, until ;  or  *her* upon, in, besides, from, for, at, by reason of ;  *lep* upon ;  *χer* under, with ;  *χer* from, with, under, during ;  *mā* of, from, by ;  *henā* with ;  *χeft* in the face of, before, at the time of ;  *χent* in front of ;  *ha* behind ;  *mā* like ;  *āmi* among ;  *ter* since ;  *ān* a particle placed between the verb and the subject.

Some compound prepositions are :—














  	<i>em āsu</i>	in recompense for, in consequence of
  	<i>em āqa</i>	in the midst, opposite (?)
  	<i>em āḫ</i>	opposite, against
  	<i>em uāu</i>	alone
  	<i>em uaḫ her</i>	in addition to
 	<i>em baḫ</i>	before, in the presence of (also written    
 	<i>emem</i>	in, with, among, together with

	<i>emmā</i>	in, with, among, together with
	<i>em mālet</i>	likewise
	<i>em-rā</i>	in the condition of
	<i>em rer</i>	about, around
	<i>em hau</i>	moreover, besides
	<i>em hāt</i>	in front, before
	<i>em her</i>	opposite, in front of
	<i>em her āb</i>	in the middle of
	<i>em χem</i>	without
	<i>em χennu</i>	within
	<i>em χer</i>	with
	<i>em χet</i>	after, with
	<i>em sa</i>	behind, after, at the back of
	<i>em qeb</i>	among, amidst
	<i>em qet</i>	around, in the circuit of
	<i>em tep</i>	upon
	<i>em tebu</i>	in return for
	<i>em ter</i>	since
	<i>er āmtu</i>	between
	<i>er āq</i>	in the middle
	<i>er āut</i>	between








	<i>er kes</i>	at the side of
	<i>aire māu</i>	with
	<i>er enti</i>	because
	<i>er hāt</i>	before
	<i>er henā</i>	with
	<i>er her</i>	in addition to
	<i>er her</i>	in the presence of
	<i>er xet</i>	after
	<i>er tem</i>	so that not
	<i>er saā</i>	as far as, until
	<i>er ter</i>	to the limit of
	<i>heru</i>	besides
	<i>her tep</i>	upon
	<i>her ab</i>	in the middle
	<i>her ā</i>	at once
	<i>her bah</i>	before
	<i>her xeru</i>	beneath
	<i>her sa</i>	behind, at the back
	<i>her qet</i>	conformably
	<i>xer ā</i>	subordinate to
	<i>xer hāt</i>	before
	<i>xer peh</i>	behind


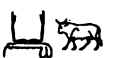
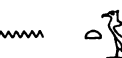
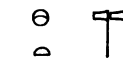


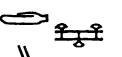
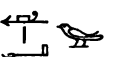

	<i>ter ā</i>	at once
	<i>ter baḥ</i>	} before, originally
	<i>ter embah</i>	
	<i>ter enti</i>	because
	<i>neferit er</i>	up to, as far as
	<i>āp ḥer</i>	except




CONJUNCTIONS.







Conjunctions are :—  *en* because of,  *er* until,  *her* because,  *ḫeft* when,  *mā* as,  *re pu* or,  *ās*,  *ast*,  *āsk* when,  *ḫer* now, and the particles  *ār*,  *āref*,  *ref*, now, therefore, etc.






PARTICLES.









Interrogative particles are :—  *ān*, which is placed at the beginning of a sentence and is to be rendered by "?"  *āḫ* "what?",  *nimā* "who?",  *āseset* or *āges* "who?", "what?",  *tennu* "where",  *petrā* or  *peti* (?) "what?", etc. The following passages show their use :—







1. 				
<i>hau</i>	<i>ka</i>	<i>en</i>	<i>ta</i>	<i>paut</i>
O	bull	of	the company	of the gods,
				
<i>āu-k</i>	<i>ḫi</i>	<i>uā</i>	<i>ḥā</i>	
dost thou	remain	by thyself?		





2.   
su mā āḫ
 It is like what?








-      
Auṯu mā āḫ
 Authu is like what? *I. e.*, "What sort of a place is Authu?"







3.     
nimā mefet emmā - t
 Who hath had word with thee?

4.        
ā Tem āseset pu šas - ā er set
 Hail Tmu, what is it which I have come into it?
I. e., "What manner of place is this into which I have come?"









-      
āseset pu āḫā em ānḫ
 What is [my] duration of life? *I. e.*, "How long shall I live?"

5.    
su lennu - nef
 He, where is he?










6.       
petrā ren - k petrā maa - nek
 What is thy name? What didst thou see?










Negative particles are :—  or  an "not",  an *sep* "at no time",  *bu* "not",  *ben* "not", 










tem "not", or "so that not",  *am* "not". The following examples show their use :—

1.        
ân gem - f ân rex-tu paif seyeru
 Not found he [it]. Not is 'known his pattern.

2.         
âu bu i na semi er ta ânt
 Not came the travellers to the valley.





3.         
ben âu-â er fât per - f em re-â
 Not am I for letting come forth it from my mouth.

4.         
tem - k tef tem - k qenfet
 Not do thou speak. Not do thou rage.

5.         
âm - k hems du kai âhâ
 Not do thou sit being another standing up.




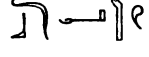




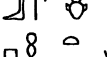
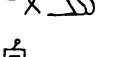

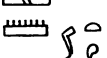

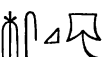


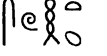





LIST OF WORDS.

The following common words should be learnt by heart ; this can best be done by writing out a few of them daily.

	<i>tep</i>	head
	<i>ân</i>	hair
	<i>henkset</i>	hair
	<i>senti</i>	hair

	<i>fenṯ</i>	nose
	<i>re</i>	mouth
	<i>ābeḥ</i>	tooth
	<i>nes</i>	tongue
	<i>ānḫui</i>	the two ears
	<i>teru</i>	skull
	<i>neḥebet</i>	neck
	<i>ḫeḫ</i>	neck
	<i>ḥes</i>	vertebrae
	<i>erment</i>	arm, shoulder
	<i>ā</i>	fore-arm
	<i>ḫefā</i>	fist
	<i>senbet</i>	body
	<i>at</i>	back
	<i>menṯ</i>	breast
	<i>āb</i>	heart
	<i>maāset</i>	liver
	<i>ḫat</i>	belly
	<i>mast</i>	thigh
	<i>uārt</i>	thigh
	<i>reṯ</i>	foot and leg
	<i>ānem</i>	skin



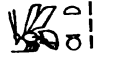
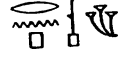
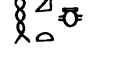
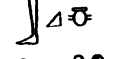
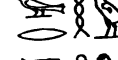
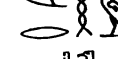

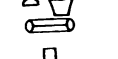
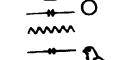

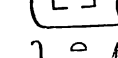





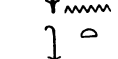
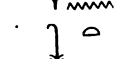
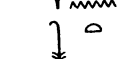
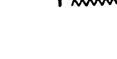
	<i>tet</i>	body
	<i>hāu</i>	flesh, members
	<i>āt</i>	limbs
or	<i>ba</i>	soul
	<i>ḫaihit</i>	shade, shadow
	<i>sāḥu</i>	the spiritual body
	<i>ka</i>	double, genius
	<i>ḫu</i>	intelligence
	<i>seḫem</i>	form, image
	<i>ges</i>	bone
	<i>ren</i>	name
	<i>ḫrā</i>	face
	<i>tehen</i>	forehead
	<i>ānḥu</i>	eyebrow
	<i>maat</i>	eye
	<i>serāti</i>	the two nostrils
	<i>septi</i>	the two lips
	<i>ārti</i>	the two jaws
	<i>ānā</i>	chin
	<i>mesfer</i>	ear
	<i>ḫenḳeḳ</i>	throat
	<i>mākḥa</i>	back of the head























	<i>qāhu</i>	shoulder
	<i>qeb</i>	elbow
	<i>ḥet</i>	hand
	<i>tebā</i>	finger
	<i>ḫat</i>	corpse
	<i>pest</i>	backbone
	<i>ḥāl</i>	heart
	<i>ḥetet</i>	lungs
	<i>besek</i>	intestines
	<i>peḥti</i>	back
	<i>sa</i>	back
	<i>ḫepes</i>	thigh
	<i>ment</i>	leg
	<i>sebeq</i>	foot and ankle
	<i>mesq</i>	skin
	<i>āf</i>	flesh
	<i>snef</i>	blood
	<i>suḥt</i>	egg
	<i>ḫer</i>	voice
	<i>pet</i>	heaven, sky
	<i>ta</i>	earth
	<i>taui</i>	the two lands (<i>i. e.</i> , north and south)

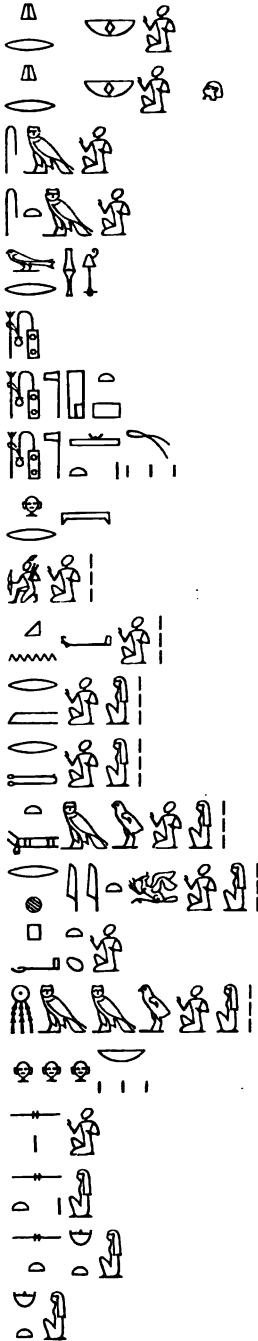
	<i>tainu</i>	world, universe
	<i>tuat</i>	underworld
	<i>Rā</i>	sun
	<i>Aāh</i>	moon
	<i>χut</i>	horizon
	<i>seb</i>	star
	<i>χabes</i>	star, luminary
	<i>septet</i>	Sothis (Sirius)
	<i>sah</i>	Orion
	<i>χepes</i>	Great Bear
	<i>hru</i>	day
	<i>kerh</i>	night
	<i>tuat</i>	daybreak
	<i>māser</i>	evening
	<i>het ta</i>	dawn
	<i>hetet</i>	light
	<i>satut</i>	rays of light
	<i>hetut</i>	light, sunshine
	<i>maāu</i>	rays of light
	<i>sesep</i>	brilliance
	<i>kekiu</i>	darkness
	<i>hai</i>	rain

	<i>kep</i>	rain flood
	<i>senār</i>	tempest
	<i>mu</i>	water
	<i>nebāt</i>	fire
	<i>rekhu</i>	fire, heat
	<i>χet</i>	fire
	<i>tu</i>	mountain
	<i>āntet</i>	valley
	<i>imā</i>	sea
	<i>atur</i>	river
	<i>āaʔet</i>	dew
	<i>sā</i>	sand
	<i>āner</i>	stone
	<i>mat</i>	granite
	<i>reʔ</i>	sandstone
	<i>ses</i>	alabaster
	<i>beʔan</i>	porphyry
	<i>māfek</i>	turquoise
	<i>χesbeʔ</i>	lapis-lazuli
	<i>uaʔet</i>	mother-of-emerald
	<i>sehert</i>	cornelian
	<i>nub</i>	gold


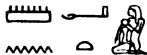




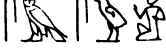




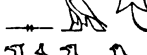

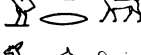

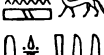

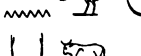
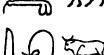
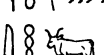
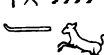

	<i>het</i>	silver
	<i>uasm, smu</i>	electrum (?)
	<i>xemt</i>	copper
	<i>bāa</i>	iron
	<i>teht</i>	lead
	<i>xet</i>	wood, stick
	<i>xet</i>	tree
	<i>sennu</i>	hard wood tree
	<i>nehat</i>	sycamore
	<i>ās</i>	cedar
	<i>baq</i>	olive tree
	<i>tebaāa</i>	fig tree
	<i>āarer</i>	vine
	<i>aḥet</i>	field
	<i>benrā</i>	date palm
	<i>beti</i>	barley
	<i>peru</i>	wheat, grain
	<i>neprā</i>	grain
	<i>s[ti]mu</i>	vegetables, herbs
	<i>ārp</i>	wine
	<i>āarer</i>	grapes
	<i>benrā</i>	dates

	<i>teb</i>	figs
	<i>art</i>	milk
	<i>net bāt</i>	honey
	<i>renp</i>	young plant, flower
	<i>heqt</i>	beer
	<i>beq</i>	oil
	<i>urhu</i>	unguent
	<i>merhu</i>	unguent
	<i>ānta</i>	perfume
	<i>ta</i>	bread
	<i>pesen</i>	cake
	<i>sennu</i>	cake
	<i>per āa</i>	Pharaoh
	<i>suten</i>	king
	<i>sutenit</i>	queen
	<i>suteni</i>	royalty
	<i>suten hemt</i>	royal wife
	<i>suten mut</i>	royal mother
	<i>suten sa</i>	royal son (prince)
	<i>suten sat</i>	royal daughter (princess)
	<i>suten mesu</i>	royal child
	<i>suten ān</i>	royal scribe

	<i>āṭi</i>	prince
	<i>suten net (bāt)</i>	King of the South and North
	lord of crowns
	<i>ur</i>	prefect, nobleman
	<i>erpā</i>	hereditary prince
	<i>hā</i>	a title of very high rank
	<i>fat</i>	general
	<i>smer uāti</i>	a title of high rank
	<i>suten rex</i>	royal kinsman
	<i>suten rex māā</i>	real royal kinsman
	<i>her tēp</i>	chief
	<i>her tēp āa</i>	great chief
	<i>mer</i>	governor
	<i>sennu</i>	royal attendant
	<i>sāḥ</i>	noble
	<i>hen</i>	majesty
	<i>herp</i>	prefect
	<i>hen</i>	servant
	<i>hent</i>	servant (female)
	<i>neter hen</i>	minister, prophet
	<i>neter ālf</i>	divine father
	<i>āb</i>	libationer










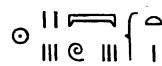





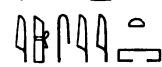

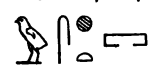

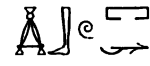




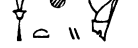
<i>ḫer heb</i>	he that hath the book <i>i. e.</i> , the reader
<i>ḫer heb ḥep</i>	the chief reader
<i>sem</i>	} name of a priest
<i>selem</i>	
<i>ur ḫerp hem</i>	title of the high priest of Memphis
<i>ān</i>	scribe
<i>ān neter het</i>	scribe of the temple
<i>ān neter šāl</i>	scribe of holy books
<i>ḫer</i>	chief, president
<i>menfit (māša)</i>	soldiers (rank and file)
<i>gen</i>	soldiers picked for bravery
<i>rem[θ]</i>	} men and women
<i>re[m]θ</i>	
<i>tememu</i>	mortals
<i>reḫit</i>	men and women
<i>pāt</i>	ancestor, noble
<i>hememu</i>	mankind
<i>ḫrāu nebu</i>	all faces (<i>i. e.</i> , mankind)
<i>sa</i>	person
<i>sat</i>	person (fem.)
<i>sat hemt</i>	woman
<i>hemt</i>	woman




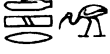


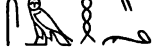








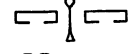
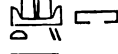
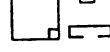

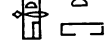


	<i>mut</i>	mother
	<i>menāt</i>	nurse
	<i>sa</i>	son
	<i>sat</i>	daughter
	<i>sen</i>	brother
	<i>sent</i>	sister
	<i>semsu</i>	firstborn
	<i>āu</i>	heir
	<i>mesu</i>	child
	<i>neb</i>	lord
	<i>nebt</i>	lady
	<i>θesemu</i>	greyhound
	<i>maau</i>	cat
	<i>uher</i>	dog, jackal
	<i>āu</i>	dog
	<i>unš</i>	wolf
	<i>sābi</i>	jackal
	<i>pennu</i>	mouse or rat
	<i>ka</i>	bull
	<i>āua</i>	ox
	<i>āḥ</i>	cow, ox
	<i>beḥes</i>	calf

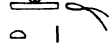
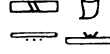
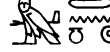
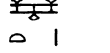
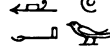
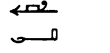
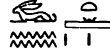
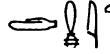
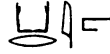
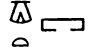
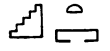
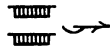
	<i>rerä</i>	pig
	<i>ser</i>	ram, sheep
	<i>āa</i>	ass
	<i>heträ</i>	horse
	<i>sesemul</i>	horses
	<i>mahet</i>	antelope
	<i>mahes</i>	lion
	<i>ābi</i>	panther
	<i>tebt</i>	hippopotamus
	<i>ābu</i>	elephant
	<i>bāhes</i>	wild animals
	<i>āut</i>	quadrupeds
	<i>emsuh</i>	crocodile
	<i>hentasu</i>	lizard
	<i>tart</i>	scorpion
	<i>xeper</i>	beetle
	<i>ārā</i>	uraeus
	<i>fent</i>	worm
	<i>heft</i>	snake
	<i>telfet</i>	creeping things
	<i>pi</i>	flea
	<i>āāni</i>	ape

	<i>habu</i>	ibis
	<i>bak</i>	hawk
	<i>sent</i>	heron
	<i>sela</i>	vulture
	<i>apt</i>	duck, goose
	<i>ment</i>	pigeon
	<i>bennu</i>	phoenix (?)
	<i>smen</i>	goose
	<i>pai</i>	birds
	<i>remu</i>	fish
	<i>xepanen</i>	fish
	<i>se</i>	pool
	<i>mer</i>	lake, pool
	<i>sešet</i>	nest
	<i>babat</i>	hole of an animal
	<i>ur</i>	great, exceedingly
	<i>nešeset</i>	little
	<i>neb</i>	all, every
	<i>āst</i>	many
	<i>āāa</i>	great
	<i>trā</i>	season
	<i>rek</i>	period, time

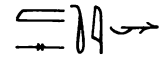


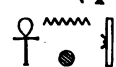

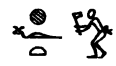
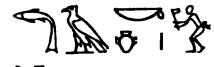









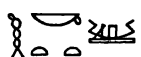
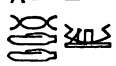

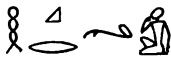


	<i>unnet</i>	hour, season
	<i>hat</i>	second
	<i>at</i>	minute
	<i>abeſ</i>	month
	<i>renpit</i>	year
	<i>seſ</i>	period of 30 years
	<i>hen</i>	period of 60 years
	<i>heh</i>	millions of years
	<i>tetta</i>	everlastingness
	<i>hru ſuau heru renpit</i>	the 5 epagomenal days
	<i>ſat</i>	period of sowing
	<i>pert</i>	period of growing (<i>i. e.</i> , winter)
	<i>semut</i>	period of inundation (<i>i. e.</i> , summer)
	<i>χer</i>	cemetery
	<i>mer</i>	pyramid tomb
	<i>asit</i>	tomb
	<i>māhāit</i>	sepulchre
	<i>usext</i>	hall, part of a tomb
	<i>uti</i>	coffin
	<i>tebu</i>	sarcophagus
	<i>perχeru</i>	funeral offerings



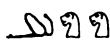
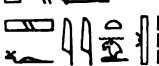

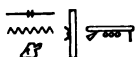
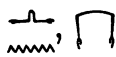

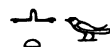
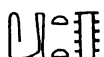



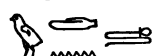







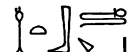
	<i>statet</i>	passage in the tomb
	<i>amhet</i>	hall of the tomb
	<i>tut</i>	statue, image
	<i>utihu</i>	altar, table
	<i>hesmen</i>	natron
	<i>xet</i>	things, furniture, wealth
	<i>urs</i>	pillow
	<i>hetepu</i>	funeral offerings
	<i>utu</i>	tablet, stele
	<i>sah</i>	mummy
	<i>hes</i>	singer, mourner
	<i>maaxeru</i>	triumphant, victorious
	<i>bent</i>	harp
	<i>seses</i>	sistrum
	<i>ureret</i>	name of a crown
	<i>suti</i>	plumes
	<i>heket</i>	white crown
	<i>tesert</i>	red crown
	<i>atfu</i>	the <i>atef</i> crown
	<i>sexti</i>	the double crown
	<i>nemmes</i>	the <i>nemmes</i> crown
	<i>nexexu</i>	whip

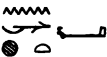




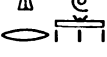
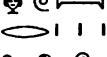

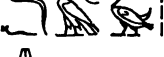

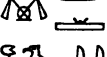

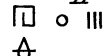

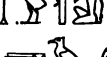






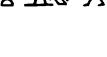
	<i>θes</i>	a captain
	<i>qem</i>	black
	<i>hetet</i>	white
	<i>teser</i>	red
	<i>χesbet</i>	blue (of lapis-lazuli)
	<i>unemi</i>	right hand
	<i>semehi</i>	left hand
	<i>seps</i>	venerable, sacred
	<i>āmax</i>	revered
	<i>mert</i>	beloved, friend
	<i>nefer</i>	good, happy
	<i>netem</i>	pleasant, happy
	<i>benrā</i>	sweet
	<i>maā</i>	what is right and true
	<i>menu</i>	monuments
	<i>peru het</i>	treasury
	<i>šenti</i>	granary
	<i>het</i>	temple
	<i>per</i>	house
	<i>het āat</i>	palace, great house
	<i>āuset</i>	place, seat
	<i>sba</i>	door, doorway


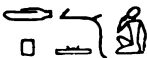
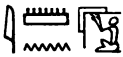

















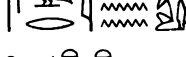
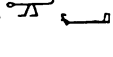


<i>āāui</i>	folding door
<i>sebχet</i>	large doors, pylons
<i>nemmat</i>	block of punishment
<i>χet</i>	staircase
<i>teχennu</i>	obelisk
<i>nest</i>	throne
<i>karā</i>	shrine
<i>temāt</i>	village
<i>nut</i>	city
<i>terāu</i>	bounds, limits
<i>enti</i>	things which do exist
<i>unenet</i>	things which shall exist
<i>uā</i>	one, only
<i>uāu</i>	alone
<i>uat</i>	way
<i>māfennu</i>	road, way
<i>mestēmut</i>	eye paint
<i>maa-ḥrā</i>	seer of the face (<i>i. e.</i> , mirror)
<i>seṣen</i>	lily
<i>ṣeta</i>	secret, hidden
<i>ṣāt</i>	book
<i>tamā</i>	roll of papyrus

	<i>mesθā</i>	writing palette
	<i>pes</i>	ink-jar
	<i>qes</i>	writing reed
	<i>ānχ</i>	life
	<i>mit</i>	death
	<i>χeft</i>	enemy
	<i>χakāb</i>	rebel, coward
	<i>ām</i>	camp
	<i>pet</i>	} bow
	<i>semert</i>	
	<i>ābau</i>	arrow, bolt
	<i>urer</i>	chariot
	<i>sebāu</i>	fiend
	<i>senb</i>	health
	<i>uā</i>	strength
	<i>uāa</i>	boat
	<i>sektet</i>	morning boat of the sun
	<i>āfet</i>	evening boat of the sun
	<i>χemi</i>	rudder
	<i>χeger</i>	hunger
	<i>āb</i>	thirst
	<i>sam ta</i>	union with the earth, <i>i. e.</i> , funeral


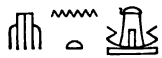
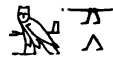









	<i>ānet ḥrā-k</i>	hail to thee!
	<i>āau</i>	adoration
	<i>peḥti</i>	strength
	<i>sefit</i>	might, terror
	<i>āu</i>	joy, gladness
	<i>sen ta</i>	adoration
	<i>ān</i>	not
	<i>ben</i>	not
	<i>āt</i>	destitute
	<i>sebtet</i>	wall
	<i>feqa</i>	reward, wages
	<i>seger</i>	prisoner
	<i>heb</i>	festival
	<i>uṯen</i>	offering
	<i>āp</i>	messenger, envoy
	<i>ānnu</i>	offerings, tribute
	<i>ses</i>	bolt of a door
	<i>meṯu</i>	a word, thing
	<i>betau</i>	bad, wickedness
	<i>āsfet</i>	faults, sins
	<i>tenḥ</i>	wing
	<i>uteb</i>	furrow, water-course

	<i>nex̄t</i>	might, victory
	<i>usr</i>	to be strong
	<i>sfen̄t</i>	knife
	<i>nemmat</i>	footsteps
	<i>ḫāu</i>	crowns
	<i>ḫeru</i>	terrestrial beings
	<i>ḥeru</i>	celestial beings
	<i>sex̄eru</i>	plans, schemes
	<i>tefau</i>	funeral meals
	<i>ḫert</i>	things, provisions
	<i>tem̄t</i>	all
	<i>ḫai</i>	defeat
	<i>neh</i>	few
	<i>ḫesef</i>	to meet, to repulse
	<i>utu</i>	to command
	<i>sa</i>	to know
	<i>ter</i>	to destroy
	<i>ḫāā</i>	to rise, be crowned
	<i>sen̄t</i>	to fear
	<i>uas</i>	to adore
	<i>ḥeḥi</i>	to seek
	<i>ḫāā</i>	to leave












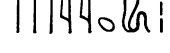



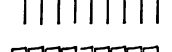


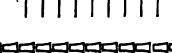




	<i>seḥ</i>	to pass
	<i>ṣep</i>	to taste
	<i>āmen</i>	to hide, be hidden
	<i>qel</i>	to build
	<i>seš</i>	to open
	<i>āny</i>	to live
	<i>mit</i>	to die
	<i>maa</i>	to see
	<i>selem</i>	to hear
	<i>rerem</i>	to weep
	<i>teṭ</i>	to say, speak
	<i>mer</i>	to love
	<i>mestet</i>	to hate
	<i>āḥā</i>	to stand
	<i>ḥems</i>	to sit
	<i>sfer</i>	to lie down
	<i>ḫeper</i>	to become
	<i>āru</i>	to make
	<i>qemam</i>	to create
	<i>ām</i>	to eat
	<i>surā</i>	to drink
	<i>ṯetel</i>	to carry off

	<i>āq</i>	to go in
	<i>per</i>	to come out
	<i>sper</i>	to set out
	<i>i</i>	to come
	<i>atep</i>	to load oneself
	<i>fa</i>	to bear, to carry
	<i>urs</i>	to pass the day
	<i>sexem</i>	to gain the mastery
	<i>ābau</i>	to fight
	<i>sma</i>	to slay, kill
	<i>xetbu</i>	to slay
	<i>uben</i>	to rise (of the sun)
	<i>hetep</i>	to set
	<i>pes</i>	to shine
	<i>sehet</i>	to illumine
	<i>bāh</i>	to overflow, to flood
	<i>θes</i>	to lift up
	<i>qa</i>	to be high
	<i>xet</i>	to float down stream
	<i>xent</i>	to sail up stream
	<i>usebt</i>	to answer
	<i>betes</i>	to be weak, feeble

	<i>hāā</i>	to rejoice
	<i>luau</i>	to praise
	<i>smā</i>	to announce
	<i>fā</i>	to give
	<i>tebh</i>	to pray, entreat
	<i>āpt</i>	to announce
	<i>men</i>	to establish, to abide
	<i>sam</i>	to unite
	<i>sept</i>	to provide, prepare
	<i>āper</i>	to be provided with
	<i>pef</i>	to stretch
	<i>pai</i>	to fly
	<i>pehrer</i>	to run
	<i>ses</i>	to follow
	<i>sexsex</i>	to flee
	<i>hab</i>	to send
	<i>sem (māsem)</i>	to walk, to travel
	<i>ʿa</i>	to set out
	<i>sen</i>	to pass
	<i>seš</i>	to go, to pass by, to go in
	<i>peh</i>	to attain, to arrive
	<i>sau</i>	to watch, to guard

	<i>ḫnemu</i>	to join to
	<i>ḫent</i>	to sail up stream
	<i>mās</i>	to bring
	<i>tut</i>	to engender
	<i>mes</i>	to bear children
	<i>qem</i>	to find
	<i>meh</i>	to fill
	<i>uah</i>	to place
	<i>āā</i>	to wash
	<i>neḥem</i>	to save, to carry off
	<i>un</i>	to open
	<i>seḫer</i>	to overthrow

GODS AND GODDESSES.

	<i>neter</i> , or		or		GOD				
	or		<i>neter</i> god		<i>netert</i> goddess				
	or		or		or		or		<i>neteru</i> gods
	<i>neterit</i> goddesses			<i>paut neteru</i> company of the gods					
			<i>paut neteru āat</i> great company of the gods						
					<i>paut neteru nefeset</i> little company of the gods				
					the triple company of the gods				

	<i>Ausâr</i>	Osiris
	<i>Auset</i>	Isis
	<i>Ap-uat</i>	Âp-uat
	<i>Amen</i>	Âmen (Ammon)
	<i>Amen-Râ</i>	Âmen-Râ
	<i>Amsu or Min</i>	Âmsu, Min, Khem
	<i>Amsu-Amen</i>	Âmsu-Âmen
	<i>Amset</i>	Âmset
	<i>Ani</i>	Âni
	<i>Anôât</i>	Anata
	<i>Anpu</i>	Anubis
	<i>An-heru</i>	Ân-heru
	<i>Ânqet</i>	Ânqet
	<i>Atmu</i>	Âtmu (Tmu)
	<i>Astes</i>	Âstes
	<i>Iusâaset</i>	Iusâaset
	<i>I-em-hetep</i>	Imouthis
	<i>Un-nefer</i>	Un-nefer
	<i>Uatet</i>	Uatchet
	<i>Baba</i>	Baba
	<i>Bâr</i>	Bâr (Baal)

	<i>Bes</i>	Bes
	<i>Ptah</i>	Ptah
	<i>Ptah-Seker-Ausar</i>	Ptah-Socharis-Osiris
	<i>Maat</i>	Maat
	<i>Menthu</i>	Menthu
	<i>Meh-urt</i>	Mehurt
	<i>Meskenet</i>	Meskenet
	<i>Mut</i>	Mut
	<i>Nu</i>	Nu
	<i>Nut</i>	Nut
	<i>Neb-er-ter</i>	Neb-er-tcher
	<i>Nebt-het</i>	Nephthys
	<i>Nefer-Tmu</i>	Nefer-Tmu
	<i>Nit</i>	Neith
	<i>Ra</i>	Ra
	<i>Renenet</i>	Renenet
	<i>Respu</i>	Reshpu
	<i>Hu</i>	Hu
	<i>Hapi</i>	The Nile
	<i>Hapi</i>	Hapi
	<i>Hapi</i>	Apis

	<i>Heruur</i>	Horus the elder (Aroeris)
	<i>Heru-sa-Auset</i>	Horus, son of Isis (Harsiesi)
	<i>Heru-pa-chari</i>	Horus the child (Harpocrates)
	<i>Heru-maati</i>	Horus of the two eyes
	<i>Heru-xenti-an-maa</i>	Horus dwelling in darkness
	<i>Heru-xenti-Sekhem</i>	Horus of Sekhem
	<i>Het-hert</i>	Hathor
	<i>Khnemu</i>	Khnemu
	<i>Khensu</i>	Khensu
	<i>Khensu-nefer-hetep</i>	Khensu-nefer-hetep
	<i>Sa</i>	Sa
	<i>Seb</i>	Seb
	<i>Sebek</i>	Sebek
	<i>Sept</i>	Sept
	<i>Sefekhet</i>	Sefekhet
	<i>Serqet</i>	Serqet
	<i>Sekhet</i>	Sekhet
	<i>Seker</i>	Socharis
	<i>Set</i>	Set or Sut
	<i>Sati</i>	Sati
	<i>Sutekh</i>	Sutekh
	<i>Shu</i>	Shu

TEXTS










WITH INTERLINEAR TRANSLITERATION
AND WORD FOR WORD TRANSLATION











EXTRACTS FROM THE PRISSE PAPYRUS.







Maxims of Kaqemna and Ptaḥ-ḥetep.








[IIIrd and Vth dynasties.]











~ 2700 2350









I.         
ār un - nek em semi her utu en
 If thou hast become a leader to direct the

         
seḫer en āšta ḥeḥ - nek sep neb
 condition of the multitude follow thou after at time every
 or welfare

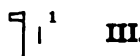








     
menḫ er unt seḫer - k ān
 a gracious bearing, so that may be thy behaviour without

      
āu ām-f ur maāt uah tat
 harshness in it. Great is right, stablished and mighty,

        
*ān ḫenenṯ ter rek Ausār*¹ II. 
 and never hath been shaken since the time of Osiris. If

       
seka - nek fer em seḫet fā set
 plough-land is to thee gather in the field what hath given

¹ Plate VI., ll. 3—5.

neter *ar* *un - nek* *em* *sa* *dger* *ari - k*
 God. If thou wouldst be a man perfect make thou



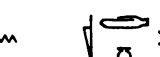


























sa *en* *semam* *neter* *ar* *met - f*
 [thy] son to please God. If he directeth straight








pehar-f *en* *get - k* *ennu - f* *xet-*
 his course according to thy example, and he dealeth in thy








k *er* *auset* *ari* *ari - nef* *bu* *neb*
 affairs in the place belonging thereto, do unto him thing every
 or way










nefer *sa - k* *pu* *nesu* *set*
 good, for thy son is he belonging unto the seed

ka - k *am-k* *au* *ab-k* *er - f*
 of thy person. Do not thou remove thy heart from him,


















au *metu* *ari* *sen* *ti* *IV* *ar*
 [for it] is [thy] seed [which] maketh appeal [to thee]. If thou




















dger - k *ker - k* *per - k* *mer - k* *hemt-*
 wouldst be perfect possess thou thy house, love thou thy










¹ Plate VII., l. 5.² Plate VII., ll. 10—13.










k em xen meh xat - s hebs - s
 wife without defect. Fill her belly, clothe her,










peẖaret pu ent hāu - s merhet - s
 the medicines (?) are [these] of her members. Anoint her,










āu āb - s trā en unnet - k ahet
 gladden her heart [during] the time of thy existence. A field










pu xut en neb - s V. ār āāa - k
 is she creditable to her lord. If thou hast become










emxet nefesu - k āri - k xet emxet
 great after thou wast lowly, and hast gotten wealth after

kat ẖep amm nut rext - nek
 poverty, [being] head in the city, take heed that thou dost

em sešau ẖepert - nek xentu em
 not turn to [thy] profit thy having attained dominion; let not

kefa āb-k her āhā - k ẖeper-
 be hardened thy heart through thy elevation (?), for thou hast

¹ Plate X., ll. 8—10.





 VI. 

nek mer sep̄ neter āri tejet

become[only] the steward of the goods of God. Perform the command



















neb - k er-ek nefer-ui sba en

of thy lord to thee. Doubly good is the instruction of










āif - f per - nef am - f xent

his (*i. e.*, a man's) father [for] he hath come forth from him from











hau - f tejet - nef nef au - f em xat er

his body. [What] he saith to him let it be within [him] to










āu ur ārit - nef er tejet - nef

its fulness greatest, let him do more than his words.




























māk sa nefer en fāfā neter rā

Verily a son good [is] of the gifts of God, [he] doeth

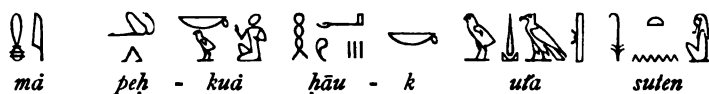









hau tejet - nef xer neb - f āri - f

over and above [what] he hath said. Before his lord he doeth right










maā āri en āb - f er nemtet - f

and truth, and worketh his heart in his steps.

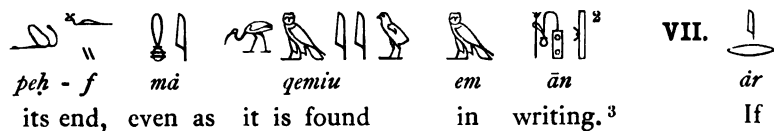
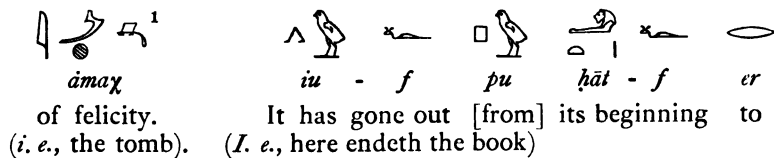
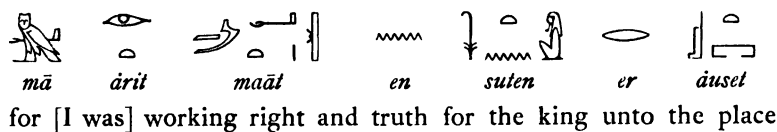
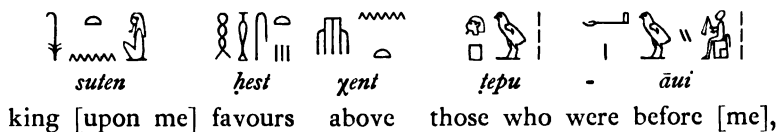
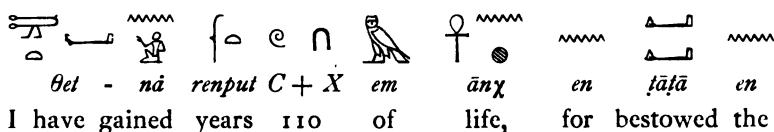
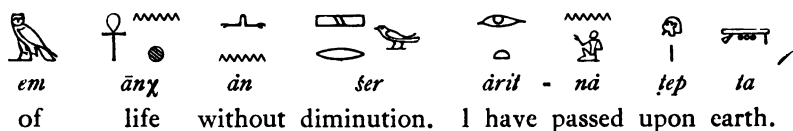
¹ Plate XIII., ll. 6-8.



In this manner have I arrived. Thy limbs will be sound, the king




will be satisfied with [thy] doings all, thou wilt gain years

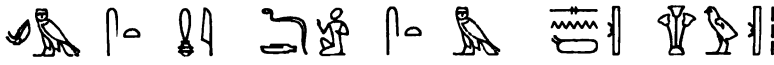


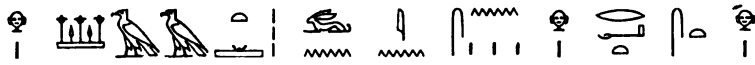
¹ Plate XIX., ll. 3—8.

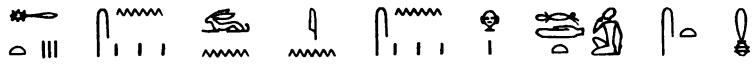
² Plate XIX., l. 9.


³ This is a color-
6*



enti nebt em ān her pa seftu
 every thing which is in writing upon this book


selem - set mā teſ-ā set em sen hau
 be heard it as I have said it, {and the} advance to add
 or obeyed {listeners}



her saat un ān sen her erfāt set her
 unto good counsels, and they are for placing it in


χat - sen un ān sen her seſeſet set mā
 themselves, and they are for reciting it according


enti em ān un ān nefer set her āb - sen
 to what is in writing, shall good be it to their hearts


er χet nebt enti em ta pen er ter - f
 more than thing any which is in earth this to the whole of it,

phon. Another reads :—


iu - f pu em hetep mā pa
 It hath gone out in peace according to what










qemu







was found, i. e., here happily endeth an exact copy.








EXTRACTS FROM THE PYRAMID TEXTS.









Pyramid of Unās.









[Vth dynasty.]









I.       II. 
f nek su em tert - k seb
 Line 3. Place thou it in thy palm. 4. Goeth

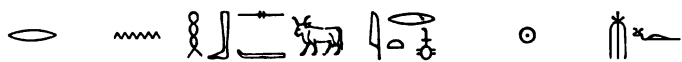
    III.  
Heru henā ka - f ā ka - k
 Horus with his *ka* (*i. e.*, double or genius). 7. The hand of thy *ka* [is]


      IV. 
embah - k ā ka - k emxet - k iu-
 before thee, the hand of thy *ka* [is] behind thee. 11. I have


       
nā ān - nā nek maat Heru geb āb - k
 come, I have brought to thee the eye of Horus, refresh thy heart


       
xer - s ān - nā nek s xer tebti - k
 with it; I have brought to thee it beneath thy sandals.

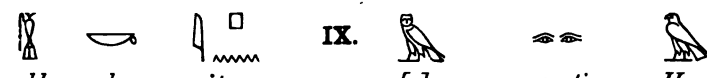
V.       VI.  
ātep - k tept - f xent neter het re - k
 14. Taste thou its taste in the divine dwellings. 20. Thy mouth

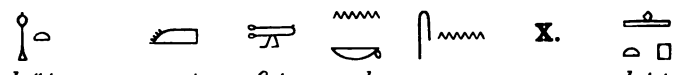

re en hebes art hru mes-f
 [is] the mouth of a calf of milk [on] the day of his birth.

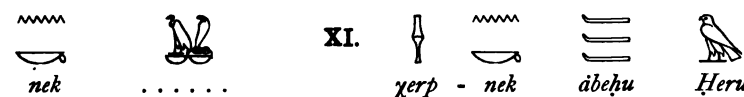
VII. 
xerp nek sak Ausar sak
 29. Are presented to thee the nipples of Osiris, the nipples

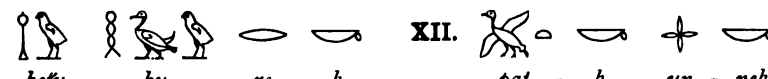

em tep ment en Heru en tet-f [a]m-nek
 upon the breast of Horus of his body, thou seizest [them]








ar re-k qebh-k apen Ausar
 with thy mouth. 32. Thy libations [are] these, Osiris,








qebh-k apen [a]m maati Heru
 thy libations [are] these. 37. Grasping the two eyes of Horus,









hetet qemt het-nek-sen X hetep
 the white and the black thou carriest off them. 39. Make offering









nek XI xerp-nek abehu Heru
 to thee North and South. 41. {Are presented to thee} the teeth of Horus


hetu hu re-k XII pat-k un-nek
 white, they furnish thy mouth. 42. Thou existest, thou art.







XIII.    **XIV.**   
pat ent uſen ſexu - θ su
 42. A cake of offering. 62. Make strong thou him









     
χer - θ fā - θ ſexem - f em tet - f
 with thyself, grant thou that he may gain power over his body.

     **XV.**  
fā - θ ſāſet - f em maati baqet
 Grant thou that he may be open in his two eyes. 170. The olive tree

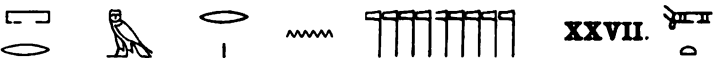
  **XVI.**     
āmt Annu ān āb ān heger - f
 in Heliopolis. 172. Not let thirst, not let him hunger,


     **XVII.**   
ān sār āb en Unās χefā - sen
 not let be sad the heart of Unās. 176. They shall grasp

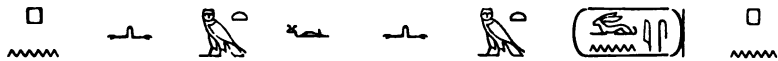
     
erfā - sen - nef am - sen fā-
 and they shall give to him [what] they have taken, they shall


       
sen nef peru beti ta heqt en entet en
 give to him wheat, barley, cakes, ale of that which [is] of


 **XVIII.**     
Unās ſetāa ur per em
 Unās. 187. Trembler mighty coming out of



per em re en neteru **XXVII.** *Tem*
 coming forth from the mouth of the gods. 240. O Tmu,



sa - k pu enen Ausār ānḫ - f ānḫ Unās
 son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unās



pen ān met - f ān met Unās pen
 this ; if not he dieth, not dieth Unās this.

XXVIII. 
ḫāā Unās em Nefer-Tem em setßen
 396. Riseth Unās like Nefer-Tmu from the lily


er sert Rā per - f em ḫut hru
 to the nostrils of Rā, he cometh forth from the horizon day


neb ābu neteru en maa - f per
 every, pure [are] the gods at the sight of him. 493. Cometh


' Unās ḥer maqat ten ā āril en nef
 forth Unas upon ladder this which hath made for him


āt - f Rā neteru Amenta neteru āba
 his father Rā. 574. O gods of the west, O gods of the east,



O gods of the south, O gods of the north, four these [who]



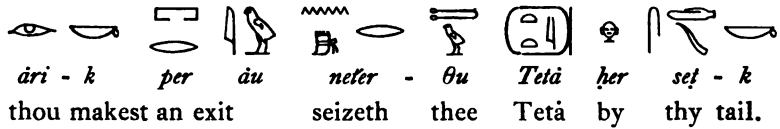
embrace the four quarters of earth holy.

Pyramid of Tetä.

[VIth dynasty.]



45. Homage to thee, O bull of bulls, [when]



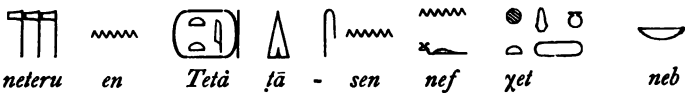
thou makest an exit seizeth thee Tetä by thy tail.



86. Homage to thee, O celestial deep mighty of the gods,













fashioned of heavenly beings (?), thou makest to be at peace men















and gods with Tetä, they give to him things (*i. e.*, offerings) of all [kinds].




 *pu* **V.**  *ha*  *Ausâr*  *Tetâ*  *âhâ*  *thes* - *θu*
 this. 273. Hail Osiris Tetâ! Stand up, rise up thou,

 *mes* - *en* -  *θu*  *mut* - *k*  *Nut*  *sek*  *uah-en-*
 hath given birth to thee thy mother Nut. Behold, hath placed

 *nek*  *Seb*  *re* - *k*  *ânet* - *θu*  *paut* *neteru*
 for thee Seb thy mouth. Hath avenged thee the cycle of the gods





 *âat*  *fâ* - *en* -  *sen*  *nek*  *χefta* - *k*  *χer* - *k*
 great, given have they thee thine enemy beneath thee.








VI.  *uxa* -  *nek*  *ta*  *âr*  *âf* - *k*  *sesep-*
 288. Thou hast sought through the earth for thy meat, thou hast

 *nek*  *ta* - *k*  *âhem*  *χeset*  *heqt* - *k*
 received thy cake [which] never mouldereth away, thy ale














 *âhemet*  *âua*
 [which] never stinketh.

[VIth dynasty.]













I.  *tet* - *f*  *hab* - *nuā*  *hen* *en*  *Mer-en-Rā*
He saith : Sent me the Majesty of Mer-en-Rā


























henā *tef-[ā]* *smer* *uāt* *xer heb* *Arā* *cr*
 with my father the “friend one”, the “reader” Arā to the









Amam *er* *āba* *uat* *er* *set* *ten* *du*
 land Amam, to open out a road into country this ; [I]

āri - s en ābeṭ sexef ān - nā ānnu neb
 did it in months seven, I brought offerings of all kinds





























ām *sewat* *qāḥ* *ḥeset* *ḥer-s* *āāa* *urt*
 thence { making } gifts. I was praised for it exceedingly much.
 { abundant }


hab - uā hen-f em sennu sep uā - k

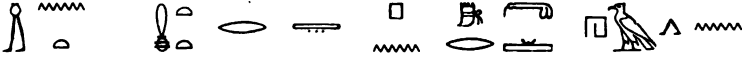
Sent me his majesty a second time and I was by myself.



per - na her wat Abu ha - na em
 I set out by way of Elephantine, I returned through

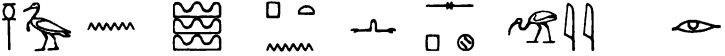

Arθet Mesḫer Terres Arθeθ em
 Àrθet, Meskher, Terres [and] Àrθeθ in



 *abet ḫemennu ha an - na annu em*
 months eight ; returning I brought offerings from


set ten er āāat urt ātu sep
 country this exceedingly many. [At] no time (*i. e.*, never)











ant mātel er ta pen ter baḫ ha - na
 was brought the like to country this in times of old. I returned










em ḫerau per Set Arθet
 through the conquered districts of Set and Àrθet,











āba - na setu peten an sep qemi āri
 I penetrated countries these ; [at] no time was it found to have been










en smer mer neb per
 made by a "friend" and superintendent of any an advance









er to Amam country. Sent me his majesty a









II.         
mer hen maa tenk pu er
 Desireth the Majesty to see pigmy this from







       
annu en (?) Bata Punt ar sper er
 the offerings of Bata country and Punt. If thou arrivest at

        
ta - k er xennu - k tenk pu
 thy country [and] at the palace and bringest pigmy this

       
mā-k ānχ au senb au hen er
 with thee living being in good condition, is the Majesty for

       
arit - k en āāat er arit en neter net
 making thee greater than was made the treasurer

       
Ba-ur-Ṭetteṭ em rek Assā xeft āuset āb
 Ba-ur-Tattu in the time of Assa conformably to the desire

     
ent er maa tenk pu
 of [the Majesty] to see pigmy this.

FROM THE STELE OF ABU.

[Xlth dynasty.]












i - *nä* *em* *hetep* *er* *äs* *pen* *en* *tet*

I have come in peace to sepulchre this of eternity [which]











ari - *nā* *em* *xut* *amentet* *ent* *Abtu* *Abtu*

I have made in the horizon western of the {nome of
{Abydos,} [in] Abydos city,










er *äuset* *neheh* *nefest* *er* *ret* *xet*

to place of everlasting the little, at the foot of the staircase

 *en*
 *neter*
 *seps*
 *neter*
 *āa*
 *neb*
 *neteru*
 *temt-*

of the god august, the god great, the lord of the gods, [where] he
























nef *pet* *paut* *selem* *metu* *hememet*





gathereth foreign nations, and heareth the words of the shining ones

her *uārt* *lā* *hetepu* *neb* *sesu*












at the passage, the giver of offerings, the lord of divine followers













hetep *χu* *neter* *er* *sah* *menχ*

 peace, O beatified one, divine one, to a glorified body perfect,










neter uhemu *rex* *re - f* *emm* *ānχu* *χent*

 divine herald, knowing his mouth among the living, pass through










āuset *neb* *em Amentet* *er* *bu* *āmt* *en* *neter* *pen*

 place every in Amenta to the place in which god this [is]








ām *ter entel - k* *it* *em* *hetep* *āper* *em* *χet-*

 there, because thou comest in peace provided with wealth







nek *ā* *ānχu* *tep* *ta* *mereru* *ānχ* *mestel*

 thy. Hail living ones on earth [who] love life, [who] hate








χept *em* *merer - then* *uah* *tep* *ta* *tef-*

 destruction by reason of love your of remaining upon earth, say

ten *χα* *ta* *tes* *en* *āmax*

 ye : Thousands of cakes and vessels of ale [be given] to the revered

Ābu *er* *erper* *en* *Rā* *χent - Amenta* *Ap-*

 Ābu in the temple of Rā, of Khent-Amenta, of Ap






















uat *Su* *Tefnet* *Tchuti* *Seker* *Hemen* *Sept*

uat, of Shu, of Tefnet, of Thoth, of Seker, of Hemen, of Sept,







Seb *Nut* *Hetep* *An-heru* *Ameni* *Mentu* *Ptah*

of Seb, of Nut, of Hetep, of An-heru, of Ameni, of Mentu, of Ptah,



Anpu *Sekhi* *res* *Heru* *Heru meh* *Unkert*

of Anubis, of Sekhi, { of Horus of the } { of Horus of the } of Unkhert,
South, North,

paut *ent* *Sesheta (?)* *Heget* *Het - hert* *Repit*

{ of the cycle } of Neith, of Sesheta, of Heget, of Hathor, of Repit,
{ of the gods, }











Nebt-het *Sebt*

of Nephthys, of Sebt.








INSCRIPTION OF ĀṬA.

[XIIth dynasty.]







renpūt *ābet ẖent* *Šemu* *hru ẖent* *iut* *smer* *uāt*

Year . . . month three of summer, day three, came the "friend one",

mer *āḥ* *Āṭa* *er* *sehat* *āner* *en*






the overseer of cattle Āta to bring down a stone for

neter *meri* *erpā* *ḥā* *ẖer-ḥeb* *smer*









the god-beloved, {the hereditary} the duke, {the chief} the "friend

prince, reader,

uāt *mer* *res* *mer* *neter ḥen*









one", the governor of the south, the overseer of the priests

Amsu *tatu* - *dqer* *āu* *seha* - *ni* *nef* *āner*







of Amsu Tchaut - āqer. I brought down to him a stone

(or Min),

meh *XII* *em* *sa* *CC* *āu* *ān* - *nā*

of cubits twelve with men two hundred, I brought









āḥ *sen* *maḥet* *L* *ār* *ṭua*

oxen two, gazelles fifty, stags five.



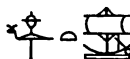



ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIIth dynasty.]

Hail ye living ones upon earth, they [who] pass in going

down [and] in going up [the Nile], scribes all,








reader [and] priests of the ka all, let them say, "A sepulchral meal,









a thousand of loaves, of vessels of beer, oxen, ducks,









incense, unguent, linen bandages, things all beautiful and









pure liveth god on them to the ka of the revered one,








meti *en* *sa* *seḥet* *neter ḥet* *ḫerp*

arranger of the *sa* order of priests, inspector of the temple, chief of





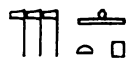




neter *ḥetep* *em* *eru-peru* *neteru* *nul* *ten*

the divine offerings in the temples of the gods of city this,









suten *ān* *Neteru-ḥetep* *sa* *ḫnemu - ḥetep* *maāḫeru*

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."


FROM THE TOMB OF ĀMENI-EM-ĤĀT AT BENI-HASAN.

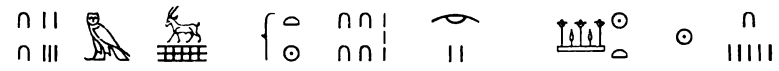
[XIIth dynasty.]


I. 
renpit XLIII xer hen en Heru ānḫ mest
Year 43 under the Majesty of Horus, living one of births,


suten net (or bāt) xeper-ka-Rā ānḫ tetla
{king of North} Kheper-ka-Rā, living for ever, king of Upper and
{and South,} Lower Egypt,


ānḫ mest Heru nub ānḫ mest
living one of births, the golden Horus, living one of births,


Usertsen ānḫ tetla er nuḥet xeft renpit
Usertsen, living for ever [and] to all eternity. When [it was] year


XXV em Maḥet renpit XLIII abet sen sat hru XV
25 in {the nome} {[i.e.,] year 43} {month} {the growing} day 15,
{Maḥetch,} {[of the reign} {two of} {season,}

II. 
ses - ā neb - ā xeft xent - f er
I followed my lord when he went up the Nile to

sexert *xeft* - *f* *em* *satu* *ftu*
defeat his foes among the strange peoples four, [and]

I went up as the son of the prince [being] a royal {chan-
cellor,

[and] general of the soldiers great of the {Maḥetch
nome,} [and] as a deputy








person of [my] father old, under the favour [which I had]

in the royal house, {and the love [shown]
to him} in the council chamber.

I traversed Kush (Ethiopia) in going up the Nile, I brought








with me the boundaries {of the land} I brought the offerings
 {[of Egypt],}

to my lord, my favour it reached to heaven. Rose up















hesb *CCCC* *em* *setepu* *neb* *en* *māša-ā*







a company of men 400 being picked every one of my soldiers,

 *iu*
  *em*
  *helep*
  *an*
  *nehu*
 -
  *sen*
  *an-*
















coming in peace not had they suffered. I brought





















na *nubu* *sa* *na* *hes* *kuà*
 back the gold entrusted to me, and praised was I on

her - s em suten per neter fua - na suten
 account of it in the royal house, God praised for me the royal










														
<i>sa</i>	<i>āḥā</i>	<i>- nā</i>	<i>ḡent</i>	<i>- k[u]ā</i>	<i>er</i>	<i>sebt</i>								
son.	I rose up,		I went up the river		to	convey								

					
<i>bu</i> /	<i>er</i>	<i>fema</i>	<i>en</i>	<i>Qebti</i>	<i>henā</i>
the ingots	to	the city	of	Qebt (Coptos), together with	

erpā *ḥā* *mer* *nut* *ḥat* *Usertsen*


the prince, the duke, the governor of the city, { the chief magistrate, } Usertsen,

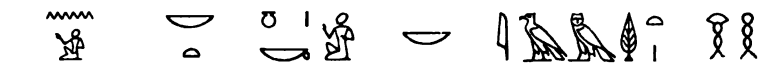










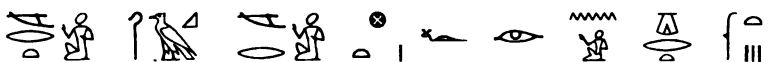
ānχ *uka* *senb* *χent* - *nā* *em* *χesb*

life, strength, health! I went up the river with a company of men



 CCCCCC em qen neb en Maḥet i - kuā
 600, with warrior every of Maḥetch. I came



 em ḥetep māša-ā āt āri - nā tešet-
 in peace, were my soldiers in good condition. I did that was

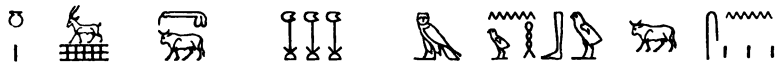

 nā nebi' nuk neb āamt uah
 commanded me all. I am the lord of graciousness, fruitful


 mert ḥaq mer nut - f āri - nā kert renput
 in love, a governor loving his city, I made but years
 (i. e., I passed)


 em ḥaq em Maḥet baku neb en suten per
 as governor in Maḥetch. Works all in the royal house


 ḥer ḫeper em ā - ā āḥā en erḫā - nā
 were performed by my hand. Rose up and gave me


 mer best en kesu (?) per nu sau
 the governor of the companies of the pasture houses of the shepherds


 nu Maḥet ka MMM em nuḥbu - sen
 of Maḥetch bulls three thousand of their yoke animals,

hes - k[u]ā her - s em suten per er θennu
I was praised by reason of it in the royal house at each

renpil ent āru fa - nā baku - sen
year of breeding (?). I bore their works

neb en suten per ān ħert-ā er - ā em
all to the royal house, nothing [was] on hand against me in
(i. e., remained undone)





ḫa - f neb āu bak - nā Maḥet er
section of it any. I worked Maḥetch to

ter - f em nemmat (?) uaḥet ān sat
the whole of it by journeyings constant, not a daughter

netes seheteb - nā ān ḫart
of a little man did I harm, not a widow
(i. e., poor)

ḫaāt - nā ān āhuti ḫesef - ā nef
did I treat harshly, not a husbandman did I resist him,

ān sau senā - nā ān un mer
not a shepherd did I turn back, not existed overseer

 *fel*  *bet* - *nā*  *reθ* - *f*  *her*





of a gang of five men [from whom] I took his men for

 *baku*  *ān*  *un*  *mar*  *en*  *hau* - *ā*








the works, not existed oppression in my time,

 *ān*  *heger*  *en*  *rek-ā*  *āu*  *heper*  *en*  *renput*






not a hungry man in my time. When happened years

 *hegeru*  *āhā* - *nā*  *seka* - *nā*  *ahet*

of hunger I stood up, I ploughed the fields

 *nebt*  *ent*  *Mahef*  *er*  *tuš* - *f*  *res*  *mehti*






all of Mahef to its border southern and northern,

 *seānχ*  *χeru* - *f*  *āri*  *sebu* - *f*  *ān*

making to live its people, making its food, not

 *heper*  *heger*  *ām* - *f*  *erfā* - *nā*  *en*

existed a hungry man in it. I gave to

 *χart*  *mā*  *nebt*  *hi*  *ān*  *seben* - *ā*

the widow as to the possessor of a husband, not did I magnify










the firstborn at the expense of the young child in [what] I gave all.









[When] rose Hāpi with waters great happened,
(i. e., when an abundant inundation took place)



























the lords of wheat and barley, the lords of things all, not































did I cut off the surplus growth of the field.
(i. e., deduct for myself)












STORIES OF THE REIGNS OF SENEFERU AND KHUFU (CHEOPS).













[Early XVIIIth dynasty.]












         
āhā en tef en xer heb heri
 Rose up spake the reader chief,













           
Pafā - em - ānḫ tefet - nef em hekau
 Tchattha-em-ānh, his words of magical power,


          
āhā en erlā - nef ermen en mu en pa
 [and] he placed [one] side of the water of the

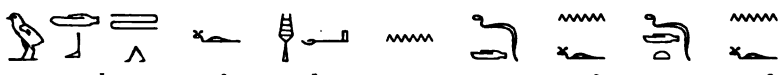
          
se her uāu - sen gem - nef pa
 pool upon each other, he found the

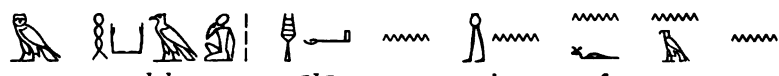
           
nexau uah her pa qit / āhā en
 ornament lying upon the stone ; rose up

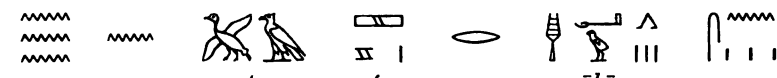
          
ān - nef su erlā en hent - f ast eref
 he brought up it [and] gave [it] to his mistress. Behold now

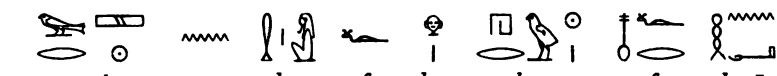
           
ār pa mu āu-f em meh XII her
 the water was it of cubits twelve at

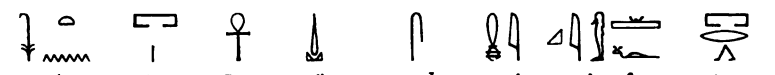

dat - f lra - nef meh XXIV er sa
 its back, [but] reached it cubits twenty-four after
 (i. e., in its deepest place)

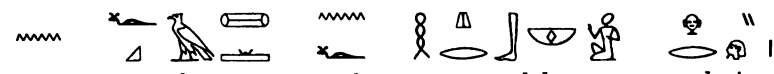

ufeb - f ahā en tet - nef tetet - nef
 it had been doubled. Rose up he spake his words



em hekau ahā en an - nef na en
 of magical power. Rose up he brought back the


mu en pa se er ahāu - sen
 waters of the pool to their [former] state.


urt en hen - f her hru nefer henā
 Passed the day his Majesty in [making] a day good with



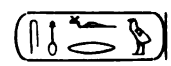



sulen per ānχ ušā senb mā qā - f per
 [his] royal house, life, strength, health, as was his form. Coming
 (i. e., his wont)



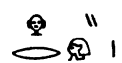



en feqa - nef xer heb heri
 forth rewarded he the reader chief,



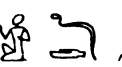
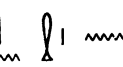


Pata - em - ānχ em bu neb nefer
 Tchatcha-em-ānkh, with thing every good.

 *māk*  *būt*  *ḫepert*  *em*  *rek*



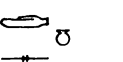


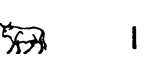
Verily [this is] the wonderful thing [which] happened in the time







 *ātf* - *k*  *suten net (bāt)*  *Seneferu*  *maāḫeru*  *em*
of thy father, { the king of the } Seneferu, triumphant, by
North and South,

 *ārit*  *ḫer ḫeb*  *ḫeri*  *ān*  *sāt*
the working of the reader chief, the writer of books,
(or among the acts)

 *Pafa* - *em* - *ānḫ*  *teṭ*  *ān*  *ḫen en*  *suten net (bāt)*
Tchatcha-em-ānkh. Said the Majesty of { the king of the }
North and South,

 *ḫufu*  *maāḫeru*  *āmmā*  *ṣātu*  *maāt*
Khufu, triumphant : Let be given of loaves of bread

 *ḫa*  *ḫeqt*  *ṣes*  *C*  *āua*  *uā*
one thousand, of beer jugs one hundred, ox one,

 *neler*  *sentrā*  *paṭ*  *sen*  *en*  *ḫen en*
of incense measures two to the Majesty of








 *suten net (bāt)*  *Seneferu*  *maāḫeru*
{ the king of the } Seneferu, triumphant.
North and South,

 *Tetteta*  *ren* - *f*  *hems* - *f*  *em*







[Herutāṭaf said :] Tetteta is his name, he dwelleth in







 *Tetteta* - *Seneferu*  *maāxeru*  *āu-f* *em*  *nefes*







Tattu - Seneferu, triumphant! He is of humble rank,







 *en*  *renpit* *C+X*  *āu-f*  *her*  *āml*  *tau*  *D*
of years one hundred and ten; he eateth loaves of bread five hundred,

 *ermen*  *en*  *āua uā* *em*  *āuf*  *henā*  *seurā*
a shoulder of an ox in flesh, and drinketh

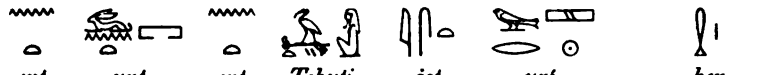
 *heqt*  *fes* *C*  *ermen* *em*  *hru*  *pen*  *āu-f*
of beer jugs one hundred unto day this. He

 *rex*  *tes*  *tep*  *hesq*  *āu-f*  *rex*
knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth


 *erfāt*  *sem*  *maā*  *her*  *sa-f*  *āu-f*
[how] to make to follow a lion after him [with] his rope (?)

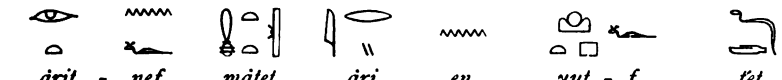
 *her*  *ta*  *āu-f*  *rex*  *lennu*  *āpt*
on the ground, he knoweth the number of the abodes (?)


118 STORIES OF THE REIGNS OF SENEFERU AND KHUFU.

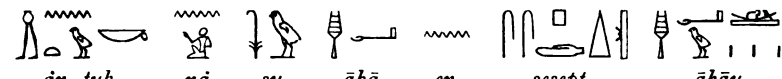

 ent unt ent Tehuti ast urs hen
 of the house (?) of Thoth. Behold passed the day the Majesty


 en suten net (bat) xufu maaxeru her hehi - nef
 of the king of the Khufu, triumphant, in seeking for himself
 { North and South, }

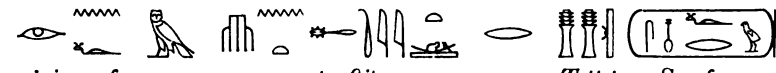

 na en apt ent unt ent Tehuti er
 the abodes (?) of the house (?) of Thoth to


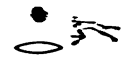
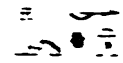
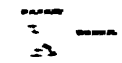
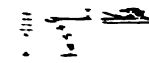

 arit - nef matet ari en xut - f tet
 make for himself a copy of what belonged to his horizon. Said

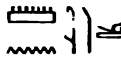

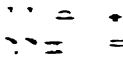
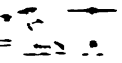
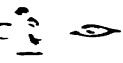


 an hen - f tes - k aref Heru-tataf sa-a
 his Majesty : Thysel then, O Herutataf, my son,


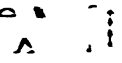
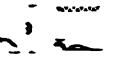
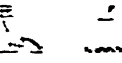
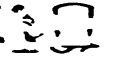


 an-tuk na su ahā en sesept ahāu
 bring thou to me him. Rose up made ready boats


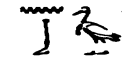

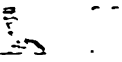



 en suten sa Heru-tataf sas pu
 the royal son Herutataf, a setting out he

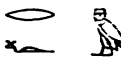


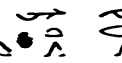



 ari - nef em xentxatit er Tettet - Seneferu
 made in sailing up the river to Tattu - Seneferu,


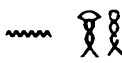

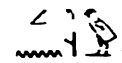


 *maāḡerw*
triumphant.  *Nw*  *er*  *er*  *er*




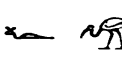


 *mcnā*  *er*  *er*  *er*  *er*  *er*



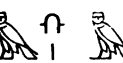
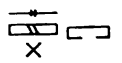


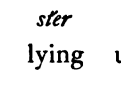
 *em*  *heri*  *er*  *er*  *er*  *er*

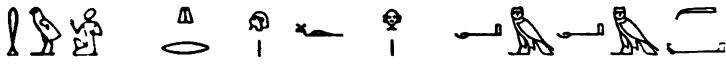
 *hebnī*  *er*  *er*  *er*  *er*  *er*


 *eref*  *em*  *nub*  *er*  *er*  *er*


 *āhā*  *en*  *uah*  *pa*  *qenāu*  *āhā*


 *pu*  *ari - nef*  *er*  *usešet - f*  *qem - nef*  *su*


 *ster*  *her*  *... maam*  *em*  *set*  *en*  *per - f*



henu xer lep - f her amam-
 [with] one servant at his head that he might rub (?)


nef ki her sanu refui-f
 it, [and] another to chafe his feet.



āhā en āu en nef sulen sa Heru-lālā-f
 Rose up stretched out to him the royal son Herutataf


āui-f āhā en seāhā - nef su ufa
 his hands, rising he made to stand up him, a going



pu āri - nef henā - f er merit her erlāt - nef
 forth he made with him to the quay to give him

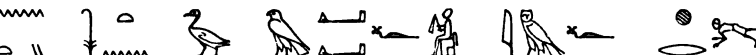

ā - f āhā en tet en Tetteta ammā
 his arm. Rose up said Tetteta : Prithée



lātu - nā uāu en qaqau ān-lu-f
 be given to me a qaqau boat, let one bring


nā xertu-ā her ānu-ā āhā en erlā
 to me my children with my books. Rose up was made


āhā - nef uāa sen ḥenā qet - sen iut
 to stand for him boats two with their sailors. A going



pu āri en Tetteta em ḫet em useḫ
 made Tetteta sailing down the Nile in the boat



enti suten sa Heru-ḫāḫ-f am - f ḫer
 which the royal son Herutataf was in it. Now










emḫet sper - f er ḫennu āq pu āri
 after he had arrived at the palace an entrance made





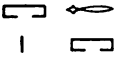


en suten sa Heru-ḫāḫ-f er semāt en
 the royal son Herutataf to inform the










ḥen en suten net ḫufu māḫeru teḫ an
 Majesty of { the king of the } Khufu, triumphant. Said the
 { North and South, }


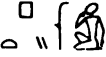

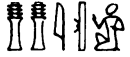



suten sa Heru-ḫāḫ-f ābi ānḫ ufa senb
 royal son Herutataf : O Prince, life, strength, health,









neb - ā āu an-nā Tetteta teḫ an ḥen - f
 my lord, I, have brought Tetteta. Said his Majesty :



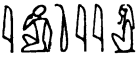




       
ās ān - nā su ufa pu āri en
 Go bring to me him. A going out made his








     
hen - f er uaxi en per - āa ānχ
 Majesty into the colonnade of the great house, life,
 (i. e., palace)



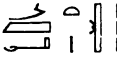




       
ufa senb stā entu nef Tetteta teṭ ān
 strength, health, was led in to him Tetteta. Said his

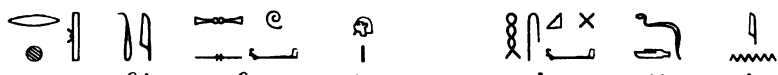
     
hen - f peti set Tetteta tem erṭā
 Majesty: What is it, O Tetteta, [which] not hast made


      
maa - nā tu teṭ ān Tetteta nāsu
 to see me thou? Said Tetteta: The invited one


      
pu i āthi ānχ ufa senb nās
 it is [who] cometh, O Prince, life, strength, health! A call [being,


      
er - ā mākuā i - kuā teṭ ān hen - f
 made] to me verily I, I come. Said his Majesty:


      
ān āu maāt pu pa teṭ āu-k
 Is it right and true what is said [that] thou art



rex - ba tes tep hesq tet an
 knowing how to bind on a head [which] {hath been cut off?} Said



Tettefa ou au-a rex - ku-a a-thi
 Tetteta: Certainly, I, even I, know [how to do it], O Prince,



ānkh ufa senb neb-a tet an hen - f
 life, strength, health, my lord. Said his Majesty:

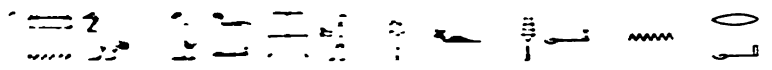

āmmā an-tu - nā xenrā enti em xenrāt
 Prithee let be brought to me a captive who [is] in prison

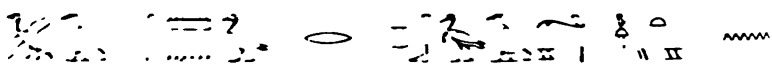

ut neken - f tet an Tettefa an as
 to inflict his doom. Said Tetteta: Not, behold,

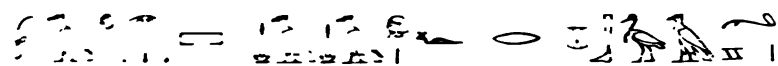

en ret a-thi ānkh ufa senb neb-a
 of men, O Prince, life, strength, health, my lord.



māk an utu - tu arit ment ari
 Surely {shall not one be} commanded to perform on some [animal] belonging

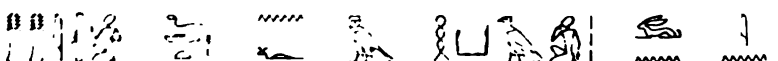

ta aut sepset āhā en an - nef
 to the beasts sacred? One rose up and brought to him

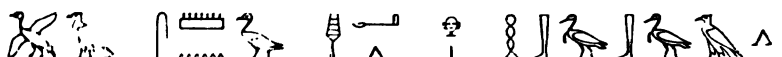

erfā *erfā* *f* *āhā* *en* *erfā*
 a goose, being cut off its head, rose one and placed

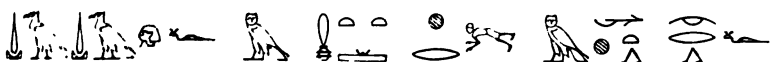

f *er* *āhā* *āmentī* *en*
 the goose on the side west of

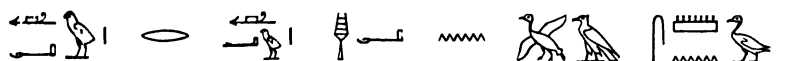

urḫi *f* *er* *ḥeba*
 the colonnade, and its head on the side


āhā *en* *urḫi* *āhā* *en* *fet* *en*
 east of the colonnade. Rose up and spake


Tetteta *f* *em* *ḥeka* *un* *ān*
 Tetteta, he uttered words of magical power. Was


pa *smen* *āhā* *her* *ḥebaba*
 the goose [then] standing up to waddle [and]


kafu *f* *em* *mātet* *ḫer* *emḫet* *sper-f*
 its head likewise. Now after had come


uau *er* *uāu* *āhā* *en* *pa* *smen*
 the one upon the other, stood up the goose

AS TOLD BY HIMSELF.

[XVIIIth dynasty.]


































her *xenit* *Aāh-mes* *sa* *Abana* *maāxeru*











The chief of the sailors, Amasis, son of Abana, triumphant,







							
<i>tēf</i> - <i>f</i>	<i>tēf</i> - <i>á</i>	<i>en</i>	<i>ten</i>	<i>reθ</i>	<i>nebt</i>	<i>tā-ā</i>	<i>reḡ</i>
saith he:	I speak	to	you,	O men	all,	and I give you	











ten *hesu* *xepert* - *nā* *āuā* - *kuā*

to know the favours which have come to me. I was decorated


									
<i>cm</i>	<i>nub</i>	<i>sep</i>	<i>VII</i>	<i>xeft</i>	<i>en</i>	<i>ta</i>	<i>er</i>	<i>ter</i>	<i>- f</i>
with	gold	times	seven	before	the	land	all	of it,	[and

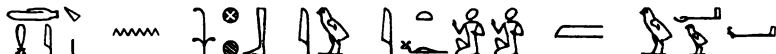







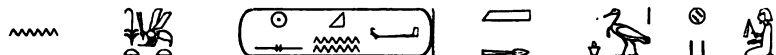
with] men- and maid- as well as with { what belonged to them. } I became
 servants servants,

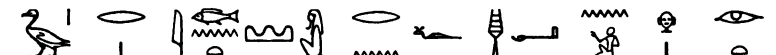
									
<i>kua</i>	<i>em</i>	<i>ahe</i>	<i>āst</i>	<i>urt</i>	<i>āu</i>	<i>ren</i>	<i>en</i>	<i>gen</i>	
owner	of	fields	many	great ;	shall	the name	for	bravery	



em *ārit* - *nef* *ān* *helemu* *em* *ta* *pen*
 in what he wrought not cease in land this


tetta *tef* - *f* *erentet* *āri* - *nā* *xeperu* - *ā* *em*
 for ever. He saith : Now I made my coming into being in
 (*i. e.*, I was born)



temā *en* *Nexeb* *āu* *ātef-ā* *em* *uāu*
 the city of Nekheb. Was my father of the captain[s]

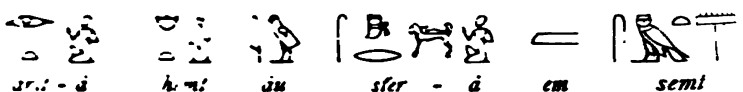

en *suten net* *Se-ge-nen-Rā* *maāxeru* *Ba* *sep sen*
 of { the king of the } Seqenen-Rā, triumphant : Ba twice
 { North and South, } (*i. e.*, Baba)


sa *Re* - *ānt* *ren* - *f* *āhā* - *nā* *her* *ārit*
 the son of Reānt [was] his name. I rose up to perform


uāu *er* *teb* - *f* *em* *pa* *uāa* *en* *pa*
 the captainship as his deputy in the ship of the

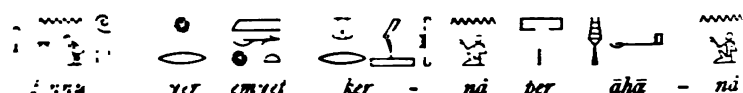

Mas *em* *hau* *neb* *taui*
 Mas (*i. e.*, the Bull) in the time of the lord of the two lands


Neb-pehtet-Rā *maāxeru* *āu-ā* *em* *serā* *ān*
 Neb-pehtet-Rā, triumphant. Was I at the age of a child, not
 (Āāhmes I)




 ar - ā h - m āu sfer - ā em semt

 had I married a wife, was I sleeping in the garments



 i - nna her emyet her - nā per āhā - nā

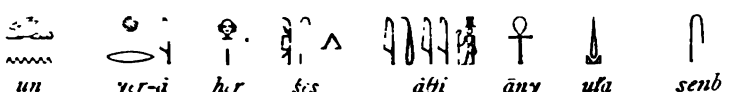
 of netted work. But afterwards I possessed a house, I rose up,



 h - t - kuā er fa uāa Mehti her qenen - ā


 I betook myself to the ship Mehti that I might fight,

 (i. e., the North)



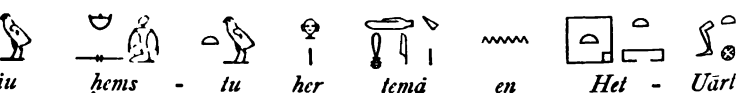
 un her - ā her ses ābi ānχ ufa senb

 [it] being upon me to follow the Prince, life, strength, health,



 her reḥ - ā emyet sulut - f her ureret - f

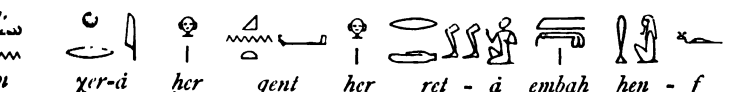
 upon my feet after his journeyings in his chariot.



 āu hems - lu her femā en Het - Uārl


 Being encamped One against the city of Avaris

 (i. e., the king)



 un her - ā her qent her reḥ - ā embaḥ hen - f

 was [it] upon me to fight upon my feet before his Majesty.









 āhā - nā fchen - kuā er khāā-em-Men-nefer

 I rose up, I was advanced to Khaā-em-Men-nefer.






 (i. e., to a ship of this name)

 *un*
  *ān*
  *tu*
  *her*
  *āba*
  *her*
  *mu*
  *em*
  *pa*









Being One (*i. e.*, the king) fighting on the waters of the

 *tet* - *ku*
  *en*
  *Het-Uārt*
  *āhā*
  *en*
  *ḫafā* - *nā*










canal of Avaris, rising up I captured [booty].

 *ān-nā*
  *tet*
  *semā* - *θ*
  *en*
  *sutenet* *uḫem*









I brought a hand [which] was mentioned by the royal herald.

 *un*
  *ān*
  *tu*
  *her*
  *erfāt* - *nā*
  *nub*
  *en*
  *gent*









Was One giving to me the gold of bravery.
(*i. e.*, prize)

 *āhā*
  *en*
  *nemu*
  *āba*
  *em*
  *āuset*
  *ten*
  *un*
  *ān-ā*

Was a second time war in place this, and I was

 *her*
  *nem*
  *ḫafā*
  *ām*
  *ān-nā*
  *tet*
  *un*
  *ān tu*

again capturing [booty] there. I brought a hand, was One

 *her*
  *erfāt* - *nā*
  *nub*
  *en*
  *gent*
  *em*
  *nem-ā*
  *un*

giving to me the gold of bravery again. Was


 *ān tu*
  *her*
  *āba*
  *em*
  *Ta-qemet*
  *reset*
  *en*
  *temā*

One fighting in Ta-qemet to the south of city



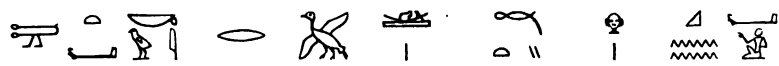
 ărit - ă ħemt ău ster - ă em semt

had I married a wife, was I sleeping in the garments



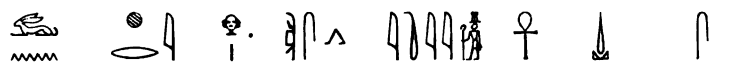
 sennu ħer emħet ħer - nă per ăĥă - nă

of netted work. But afterwards I possessed a house, I rose up,




 ăetet - kuă er pa uăă Meĥti ħer qenen - ă

I betook myself to the ship Meĥti that I might fight,
(i. e., the North)




 un ħer-ă ħer ses ăĥi ănĥ uă senb

[it] being upon me to follow the Prince, life, strength, health,




 ħer reĥ-ă emħet sutul - f ħer ureret - f

upon my feet after his journeyings in his chariot.



 ău ħems - tu ħer ĥemă en Het - Uărt

Being encamped One against the city of Avaris
(i. e., the king)




 un ħer-ă ħer qent ħer reĥ - ă embah ħen - f


was [it] upon me to fight upon my feet before his Majesty.




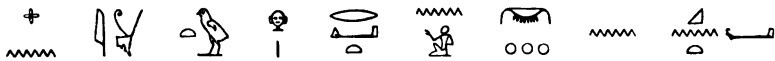
 ăĥă - nă ĥehen - kuă er ĥăă-em-Men-nefer

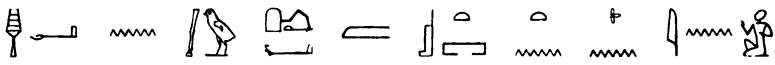
I rose up, I was advanced to Khaă-em-Men-nefer.
(i. e., to a ship of this name)



un ān tu her āba her mu em pa
 Being One (*i. e.*, the king) fighting on the waters of the

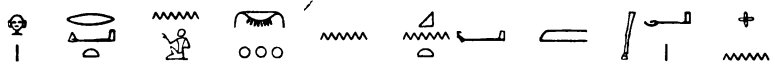

fet - ku en Het-Uart āhā en xafā - nā
 canal of Avaris, rising up I captured [booty].


ān-nā fet semā - θ en sutenet uhem
 I brought a hand [which] was mentioned by the royal herald.



un ān tu her ertāt - nā nub en gent
 Was One giving to me the gold of bravery.
 (*i. e.*, prize)

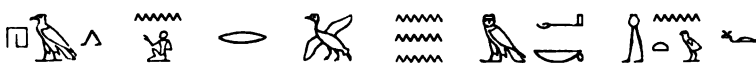

āhā en nemu āba em āuset ten un ān-ā
 Was a second time war in place this, and I was

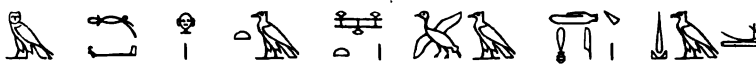

her nem xafā am ān-nā fet un ān tu
 again capturing [booty] there. I brought a hand, was One



her ertāt - nā nub en gent em nem-ā un
 giving to me the gold of bravery again. Was



ān tu her āba em Ta-qemet reset en femā
 One fighting in Ta-qemet to the south of city


pen āhā en ān - nā seqerā ānḫ sa
 this, rising up brought I captive a living person.



ha - nā er pa mu māḥ ān - tu - f
 I went down into the water verily bringing him

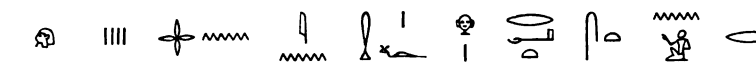

em seseḥ her ta uat pa ḥemā ḥa-
 by force along the road of the town, I set out

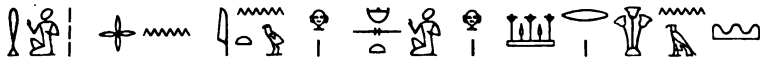

nā ḫer - f her mu semāu en sutenet uḫem
 with him on the water. Reported it the royal herald,


āhā en tu māḥ āuā - ā em nub her - s sen
 rose up One, verily I was rewarded with gold for it a second time.


un ān tu her ḥaq Het-uārt un ān-ā
 Was One capturing Avaris, was I


her ānt ḥaget ām sa uā set ḥemt ḫemt ḥemḥ
 bringing in captives there, man one, women three, in all



ṭepu fṭu un ān ḥen-f her erṭāt - set nā er
 heads four, was his Majesty giving them to me for



henu un an tu her hemset her Sarehan


 servants. Was One sitting before Sharehan

 (*i. e., besieging*)



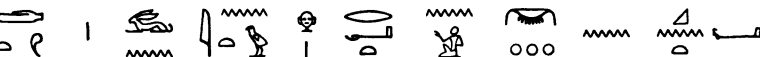
em renpit tua un an hen-f her haq - s

 in year five, was his Majesty capturing it.



āhā en an - nā haqet am set hemt sen

 Rose up brought in I captives there, women two,



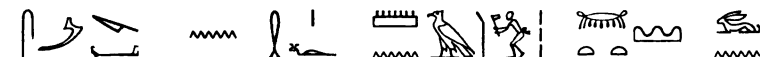
fet uā un an tu her erfāt - nā nub en qent

 hand one. Was One giving to me the gold of bravery,



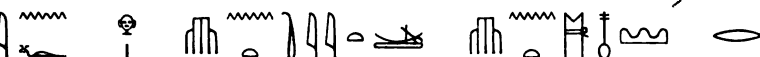
māk erfāt - nā haqet er henu xer emxet

 verily [were] given to me the captives for servants. Now after



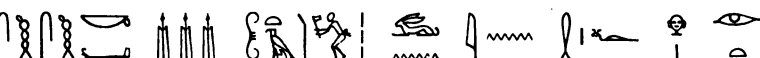
sma en hen-f mena Satet un

 had slaughtered his Majesty the doomed foes of Asia was



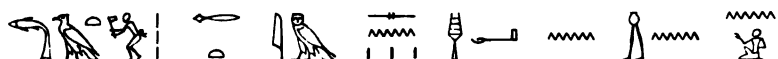
an f her xenθit Xent-hen-nefer er

 he sailing up the Nile to Khent-hen-nefer to




seksek anti Kenseta un an hen-f her arit

 chastise the Anti of Nubia. Was his Majesty making



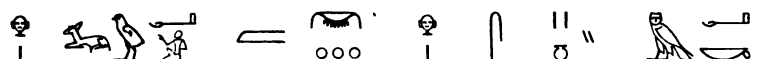
xat *āat* *ām - sen* *āḥā* *en* *ān - nā*

a slaughter great among them. Rose up brought in I



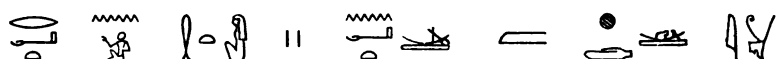
ḥaget *ām* *sa* *ānḫ* *sen* *ʔet* *ʔemt* *un* *ān tu*

captives there men living two, hands three. Was One




ḥer *āuā-ā* *em* *nub* *ḥer - s* *sen* *māk*

rewarding me with gold for it a second time, [and] verily [he]




erʔāt - nā *ḥent* *sen* *nāt* *em* *ʔet* *ān*

gave me female slaves two. Came back sailing down the river




ḥen-f *āb - f* *āu* *em* *qent* *next*

his Majesty [having] his heart expanded with might and conquest,



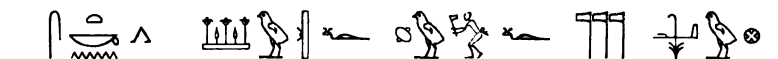
ʔetet - nef *resu* *meḥta*

[for] he had vanquished those of the south and those of the north.



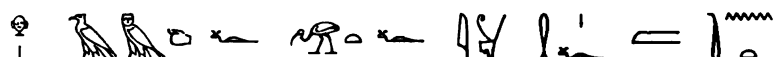
āḥā *en* *aata* *iu* *en* *res*


Rose up the "Scourge" coming to the south,

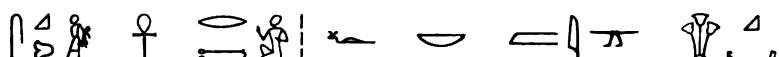


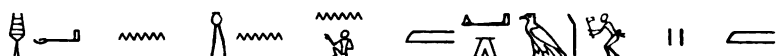
seleken *sau - f* *utu - f* *neteru* *gemāu*

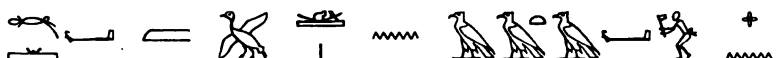
making to enter his disease (?), defiled he the gods of the south

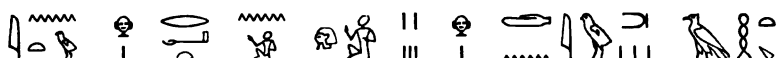

 her am - f qemt - f an hen-f em bent-
 by his grip. Found him his Majesty in Thent-



 ta - ā un an hen-f her anlu - f em
 ta - ā. Was his Majesty bringing him in



 seger anḫ reθ - f nebu mās ḥaḳ
 captive alive [and] his men all were led in captive.

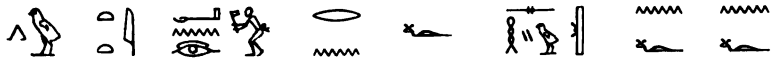

 āḥā en an - nā māḳa sen em
 Rising up I brought in enemies two by

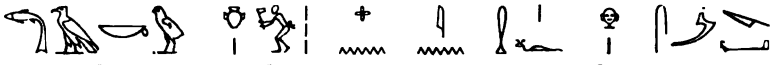

 seṣeṣ em pa uāa en aata un
 force in the boat of the "Scourge". Was

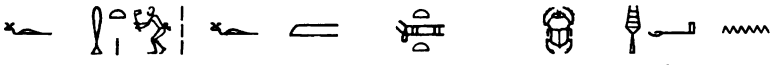

 an tu her erḫāt - nā ṣep ṣua her ṣenāu aḫt
 One giving to me heads five for [my] share [and] of land

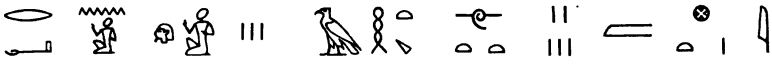

 statet ṣua em nut - ā āru en ta ḫenit
 measures five in my city. Was done [this] to the sailors,



 er āu - sen em mātet āḥā en ḫer pef
 all of them, likewise. Rose up degraded one that and

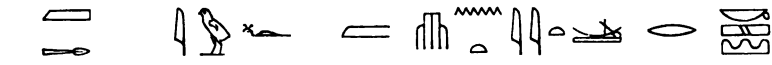

iu Tetā - ān ren - f sehiu - nef nef
 came, Tetā-ān [was] his name, he collected to himself

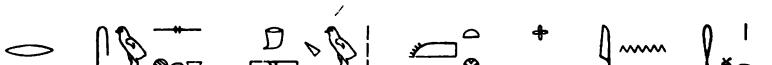

χaku - ābu un ān hen-f her sma-
 the vile-hearted (*i. e.*, rebels), was his Majesty smiting



f hent - f em temt χeper āhā en
 him [and] his servants so that never again {could they
 rise up.} He gave to



erfā - nā tepu χemt aht statet χua em nut - ā
 me heads three and of land measures five in my city.


un ān-ā her χent suten net (bāt) Peser-ka-Rā
 Was I carrying {the king of the } Tcheser-ka-Rā,
 {North and South,} (Amenophis I.)


maāχeru āu - f em χentit er Kes
 triumphant, [when] he was sailing up the river to Nubia



er seuseχt tašu Qemt un ān hen-f
 to widen the boundaries of Egypt. Was his Majesty


her seqer Anti Kensei pef em her āb menfitu - f
 taking captive Anti of Nubia that among his soldiers,



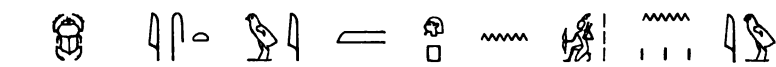
āntu *em* *kua* *ān* *nehup* - *sen*

 being led into an ambush not could escape they,



uteyu *em* *tāi* *her* *kes* *mā* *entu* *ān*


 being scattered and yielding on [their] ground so that never again



xeper *ast* - *uā* *em* *tep* *en* *menfitu* - *n* *āu*

 {could they} Behold I was at the head of our soldiers,

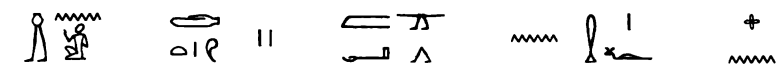
 rise up.



āba - *nā* *er* *un* *mā* *maa* *en* *hen-f* *gent* - *ā*


 I fought in very truth, saw his Majesty my valour.

 (i. e., to the utmost of my power)



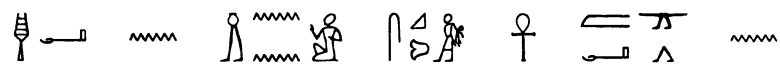
ān-nā *tet* *sen* *mās* *en* *hen-f* *un*

 I brought in hands two, carrying [them] to his Majesty. Was



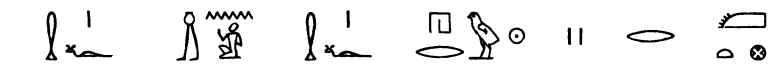
ān *tu* *her* *hehi* *reθ* - *f* *menment* - *f*

 One seeking out his people and his cattle,




āhā *en* *ān-nā* *seger* *ānχ* *mās* *en*


 rose up brought in I a captive living bringing [him] to

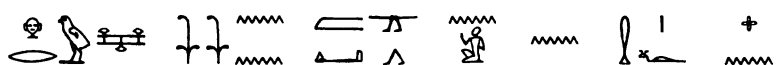



hen-f *ān-nā* *hen-f* *hru* *sen* *er* *Qemt*


 his Majesty. I brought his Majesty in days two to Egypt



em *χnemet* *heru* *āhā* *en tu* *her* *āuā-ā*
 from the pool upper, rose up One rewarding me

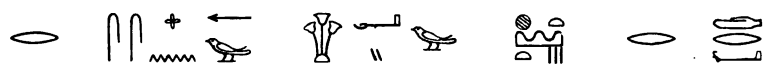

em *nub* *āhā* *en* *ān-nā* *hent* *sen* *em*
 with gold. Rose up I brought in female slaves two in

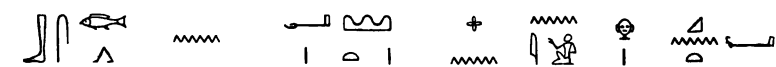

heru *enen* *mās* - *nā* *en* *hen-f* *un*
 addition to those which I carried to his Majesty. Was










ān tu *her* *erfāt-ā* *er* *ābatu* *en* *heq* *un*
 One making me the "Warrior of the Prince". Was
 (i. e., "Crown-warrior")












nā *her* *hent* *suten net (bāt)* *Āa-kheper-ka-Rā*
 I conveying up the river { the king of the } *Āa-kheper-ka-Rā*,
 { North and South, } (Thohtmes I.)


maāheru *āu-f* *em* *hent* *er* *hent-her-nefer*
 triumphant, was he sailing up to Khent-her-nefer












er *sesun* *hāi* *ketet* *er* *ter*
 to punish the disaffected ones of Khetet, and to destroy









bes *en* *Ā (?)* *un - ān ā* *her* *gent*
 the roads (?) of the district of Ā (?). Was I fighting

							
<i>emmā - f</i>	<i>em</i>	<i>pa</i>	<i>mu</i>	<i>bān</i>	<i>em</i>	<i>pa</i>	
with him	on	the	water	foul	in	the	

									
.....	<i>pa</i>	<i>āhāu</i>	<i>her</i>	<i>ta</i>	<i>penāit</i>				

....., and the fighting barges [were] on the shallow beach,
















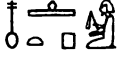






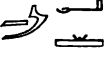







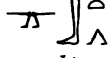










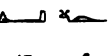

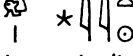
									
<i>un</i>	<i>ān tu</i>	<i>her</i>	<i>erāt-ā</i>	<i>er</i>	<i>her</i>	<i>her</i>	<i>her</i>	<i>her</i>	<i>her</i>
was	One		making me	the	chief	of the	sailors.		

						
<i>un</i>	<i>ān</i>	<i>hen-f</i>	<i>ānχ</i>	<i>uā</i>	<i>senb</i>	
Was	his Majesty,	life,	strength,	health . . .		

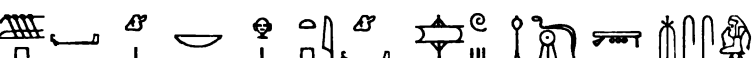
THE HARPER'S LAMENT.

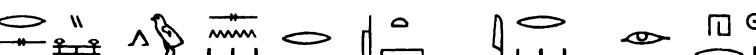
From the tomb of Nefer-ḥetep.

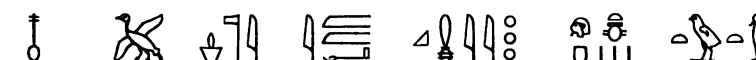
[XVIIIth dynasty.]


							
<i>tē</i>	<i>en</i>	<i>pa</i>	<i>hes</i>	<i>em</i>	<i>bent</i>	<i>enti</i>	<i>em</i>
Saith		the	singer	to	the harp	who is	in
							
<i>ta</i>	<i>māḥāt</i>	<i>en</i>	<i>Ausār</i>	<i>neter atf</i>	<i>en</i>	<i>Amen</i>	
the	tomb	of	Osiris,	the divine father	of	Amen,	
							
<i>Nefer-ḥetep</i>	<i>maāḥeru</i>	<i>tē - f</i>	<i>urṯ</i>	<i>uru</i>	<i>pu</i>		
Nefer-ḥetep, triumphant.	Saith he :	Resteth	mighty one	this,			
							
<i>maā</i>	<i>pa</i>	<i>ṣau</i>	<i>nefer</i>	<i>ḥeper</i>	<i>ḫat</i>		
right and true	[is] the decree	good.	{What hath come}		bodies		
			{into being [from]}		(i. e., women)		
							
<i>her</i>	<i>sebt</i>	<i>ḫer - k</i>	<i>Rā</i>	<i>tamā</i>	<i>her</i>		
must pass away	before thee,	O Rā,	the young men	and women			
							
<i>it</i>	<i>er</i>	<i>āuset - sen</i>	<i>Rā</i>	<i>tā - f</i>	<i>su</i>	<i>tēp</i>	<i>tuait</i>
go	to	their places.	Rā	giveth	himself	at	dawn,
			(i. e., sheweth)				

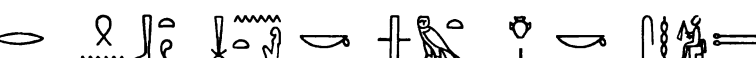

Tem hetep em Manu tai her utet kant her
 Tmu setteth in Manu. Men beget and women



sešep fenš neb her tepā nefu het - ta meses
 receive, nose every smelling the breath of dawn, and children



ressi iu - sen er āusel - āru āri hru
 all alike they come to the place {which belongeth to them.} Make a day


nefer pa neter ālef āmmā qemāi šept tut
 happy, O divine father! Come, unguents and perfumes are set


er xer - k maḥuu sešennu er ermentu
 before thee, maḥu flowers and lilies for the arms [and]


er šenbet sent - k āmt āb - k senefem-θ
 for the neck of thy sister dwelling in thy heart, sitting


er-kes - k āmmā ḥes qemā er xeft - k
 near thee. Come then, song [and] music are before thee.


mā ḥa šulu nebt seḫa - nek reštu
 Set behind [thee] evil things all, think thou upon gladness [only]

<i>er</i>	<i>it</i>	<i>hru</i>	<i>pest</i>	<i>en</i>	<i>menā</i>	<i>ām-f</i>	<i>er</i>
until	cometh	day	that		arriveth [a man]	in it	at

<i>pa</i>	<i>ta</i>	<i>mer - s</i>	<i>ker</i>
the land [which]	loveth it		silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

renpit XXIII tep semu hru XVI er temā

Year twenty-three, first month of summer, day sixteen, at the town

en Ithem utu en hen-f netu - re henā
of Ithem. Ordered his Majesty a council of war with

menfitu-f en next er tet erentet xeru
his soldiers of valour, saying : Inasmuch as wretch


pef en Qetesu iu āq er
that of Kadesh hath come [and] gone into

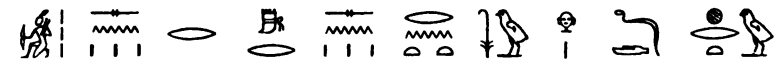
Makthā su am em ia at sehui-
Megiddo, [and] he is there at this moment, and hath

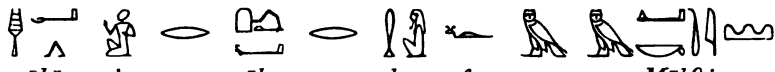
nef nef seru nu set nebt enti her
gathered to him the princes of countries all who are on

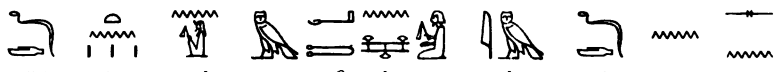

 mu en Qemt henā šaā er Neherina

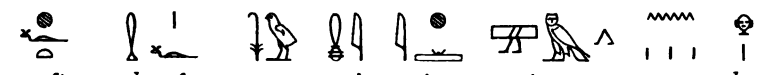
the water of Egypt and [those who are] as far as Neherina,
(i. e., in league with Egypt) *(Mesopotamia)*



 em Šasu ḫaru Qeṭu sesemut - sen
 of the Shasu, Syrians, Qetu, their horses,



 menfitu - sen er ter - sen erentet su her teṭ ḫertu
 their soldiers, all of them, because he was saying, "Verily

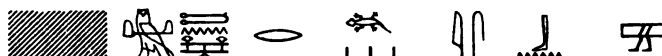

 āhā - ā er āba er hen - f em Mākṯā
 I will rise up to fight against his Majesty in Megiddo",



 teṭ - ten - nā māṯen-ā ām teṭ - en - sen
 tell ye me my way thither. They spake



 ḫeft hen-f su mā āḫ sem - n her
 before his Majesty : Is it wherefore that we march along



 māṯen pen enti ua er hens āutu
 road this which advances becoming narrower? One

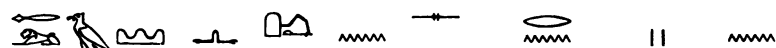

 her i er teṭ samui ām āhā her
 cometh to say, "The foes are there standing to

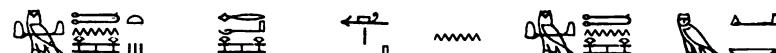

 māthen er āst ās ben sem
 [defend] the road against a host". Behold must not march {in this case}

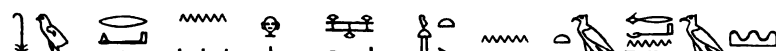

 sesemet em-sa sesemet reθ em-sa reθ em mätet
 horse behind horse, and man behind man? likewise is it

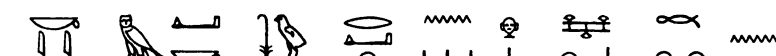

 ān āu unen na en ḥāti en - n āmi
 that would be the men who are in front of our army able

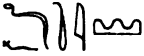
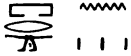



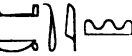

 ḥer āba āu na en peḥuti āḥā āā em
 to fight, being those of the rear standing distant in



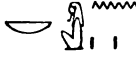



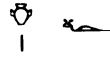

 Āalena ān āba - en - sen erenlet sen en
 Āalena not being able to fight? {For as much as there are} two




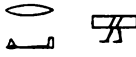



 māthen āā uā en māthen māk
 roads {extending to a distance,} one of the road[s] verily










 su erḫāt - n ḥer uat āment en Taāāneka
 it will set us on the road west of Taāāneka, and









 ki māk su erḫāt - n ḥer uat meḥtet en
 the other verily it will set us on the road north of








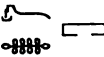






Tefθā *per - n* *er* *mehetet* *en* *Makθā*
 Tcheftha, and { we shall } to the north of Megiddo.
 { come out }














āχ *tau* *neb - n* *next* *her* *xert* *āb - f*
 O let go forth our lord mighty according to his heart's desire












ām *em* *erfā* *sem - n* *her* *māben*
 there do not make us march on road










pen *seta* *āhā* *na* *en* *āput* *ām - f* *āst*
 this hidden, stand the envoys in it. Behold








hen-f *her* *xāār* *her - s* *xer* *pen* *teṯ - en*
 his Majesty became furious at it [at] things these [which] they had









sen *xer* *hāt* *teṯeṯet* *em* *hen* *en* *setep-sa*
 said before the words from the Majesty of the Court,
 (i. e., in respect of)

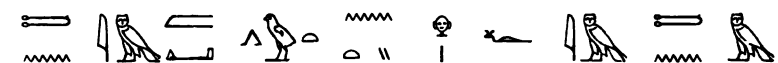






ānχ *uʿā* *senb* *ānχ-ā* *meru - ā* *Rā*
 life, strength, health, [and he said :] By my life, by my beloved Rā,

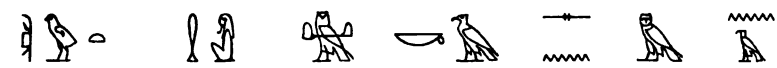





hesu-ā *tef - ā* *Amen* *hunnu* *fenṯ-ā*
 by my favour with my father Amen, who maketh young my nose



em ānḫ usr āu ʿau ḥen-ā ḥer māḥen
 with life and power, will set out my Majesty by road

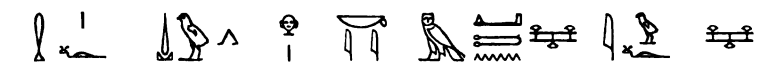

pen Āālena āmmā sem enti ḥrā - f
 this of Āālena. Let go him whose face



am - ḥen ḥer na en māḥennu tēfu-
 among you is upon the roads [of which] ye have


ḥen āmmā iut enti ḥrā - f am - ḥen em
 spoken, let come him whose face among you is for


sesut ḥen-ā mā ka - sen em na
 following my Majesty, because they will cry among the


en ḫeru but Rā ān āu
 wretched creatures abominated of Rā : "Is it not that


ḥen-f ʿau ḥer ki māḥen āu-f āā
 his Majesty hath gone by another road? He hath departed


er senḫ - en - n ka - sen tēf - en - sen
 through fear of us ;" [this] will they cry. They spake

tēf - en - sen

 ḫer - tu

 eref

 māḳ

 ḫen-f
 said they : "Assuredly now verily his Majesty

per

 ḫenā

 menfitu-f

 en

 nextu

 meḥ - en - sen
 { hath come } with his army of brave men, and they have filled
 forth }

peḫ

 en

 ānt

 āmmā

 setem - en - n
 the ravines of the valley : come now, let us hearken unto

neb - n

 next

 em

 pa

 tētet-f

 nebt

 āmmā
 our lord mighty in that which he saith all, come now,

sai - en - n

 neb - n

 peḫui

 en

 menfitu-f

 ḫenā
 let us guard our lord. The rear of his army and

ret-f

 sai - sen

 peḫui

 en

 pa

 menfitu
 of his men they guard the rear of the army

er

 ḥa

 ka

 āba - sen

 er

 na

 en

 seta
 behind : surely if they fight against the mountaineers,

ka

 tem - n








 erfāt

 āb - n

 er

 ḫāā

 pa-n
 surely we must not allow our heart to forsake our
 (i. e., courage)

menfitu sment ä en hen-f her benru-
 soldiers has stationed whom his Majesty outside



























sen enti äm her sait pehui en menfitu-f
 these which are there to guard the rear of his army

en next äst peh en pa häu
 of brave men." Behold then arrived the forepart of the army

per her māben äu rer em Šut sper
 coming forth on the road at the revolving of Shu, arrived





































en hen-f res Mākṯā her sept en
 his Majesty at the south of Megiddo, on the edge of






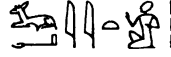
ḫennu en qina äu unnut VII em
 the pool of Qina, [it] being hour seven of








rer em Šu āhā en uah āhu
 the circuiting of Shu. [One] rose up and pitched the camp








en hen-f ertā ān tu em ḫrā en menfitu er
 of his Majesty, and it gave in the face of the army all







tef en hen-f meru senb āuāit
 say to his Majesty: "The mountain {land is in a} {and the}










rest meht er mätet renpit XXXIII tēp
 south and north likewise." Year twenty-three, first month







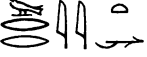
semu hru XXI hru en heb en paut (?) n
 of the season, day twenty-one, the day of the festival of *paut (?) n*
 of summer



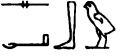




er meti sutenet xāt tēp fuat
 which corresponds {with} the royal coronation, at {the earliest}









āst erfā em hrā en menfitu er ter - f er
 then was given in the face of the army all of it to

seš er xēft tau hen-f her urerit
 advance against the enemy. Set out his Majesty in a chariot [made]

ent uasm (smu) sābu em xakeru - f nu
 of shining bronze decorated with its accoutrements of

rāt mā Heru θema neb āri xet mā
 battle, like Horus, the crusher, the lord, maker of things, like



Menthu



Uasti



ālef



Amen

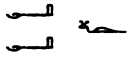


her



senexyt

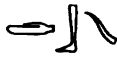
Menthu [god] of Thebes, [and] father Amen was for making strong



āāui - f



pa



teb



res



en

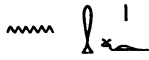


pa



menfitu

his two hands. The horn southern of the army



en hen-f



er



res



en

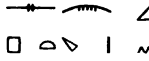


Mākthā



her

of his Majesty was to the south of Megiddo, at



sept



Qina



pa



teb



mehti

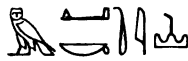


er



mehti

the border of Qina, the horn northern to the north-west



Mākthā



āu



hen-f



em



her-āb - sen



of Megiddo. Was his Majesty in the middle of them, [was]



Amen



em



sau



hāu-f



er



taiu



... . at - f

Amen protecting his body his limbs.



āḥā



en



sexem



en



hen-f



er-es



xer



hāt

Rising up gained possession his Majesty of it before his



menfitu-f



maa



an



sen



hen-f



her



sexem





her


army. [When] saw they that his Majesty [was] for gaining



 seku en xu - f am - sen


the destruction [wrought] by his uraeus crown among them. [They]

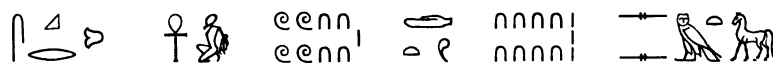

 āhā en haq sesemut - sen ureret - sen nu
 rose up and captured their horses, their chariots of



 nub her het' āri māsi māhut - sen
 gold upon silver, and made to pass into captivity their peoples,






 gennu - sen ster em sebesi mā
 and their mighty men lay prostrate upon their backs dead like






 remu em qāh sen next en
 fishes on the river bank, {and the} mighty of
 {warriors}




 hen-f her āp xet āru
 his Majesty [were] for counting the spoil belonging to them.








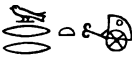

 seger ānχ CCCCXLI fet LXXXIII sesemut
 Captives living 441; hands 83; horses




 MM XLI mesit ent sesemut CXCI
 2041; the young of horses 191;





ābare *VI* *renpet* *ureret* *bak-θ*
 stallions 6; horses; a chariot worked











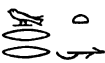










em *nub* *tebu* *em* *nub* *ureret* *nefert*
 with gold, and a seat of gold; a chariot beautiful









bak-θ *em* *nub* *en* *ser* *en* *Mākθ* *ureret*
 worked with gold of the prince of Megiddo; chariots







nefert *bak-θ* *em* *nub* *en* *mesu* *ḫer* *pef*
 beautiful worked with gold of the sons {of wretched
 creature} that











XXX *ureret* *en* *menfitu - f* *ḫas* *DCCCXCII* *ṭemṭ*
 30; chariots of his soldiers vile 892; in all
















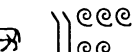







DCCCCXXIV *ḫemt* *meses* *nefer* *en* *āba* *en*
 924; of bronze a coat of mail fine of battle of









ḫer *pef* *pet* *DII* *unṯu* *CCXCVII*
 {wretched} that; bows 502; calves 297;
 creature}







āut *neṯset* *MM* *āut* *ḫetet*
 beasts small 2000; beasts white 20500.

SPEECH OF AMEN-RĀ TO THOTHMES III.

[XVIIIth dynasty.]













met' an Amen-Rā neb nest taiu

Saith Amen-Rā, the lord of the thrones of the world :







i - θā - nā ḥā - θā maa nefer-ā








Come thou to me [and] make glad thyself [at] the sight { of my }
 { beauty, }






sa-ā netfi-ā Men-kheper-Rā ānḫ fetta uben-ā

my son, my brave one, Men-kheper-Rā living for ever! I shine
 (Thothmes III.)








en meru - k āb-ā āu em iu (?) - k

through love for thee, my heart rejoiceth at thy comings







neferu er erper-ā ḫnem āāui ḥāu-k

happy to my temple. { I have } my two hands to thy body
 { united }

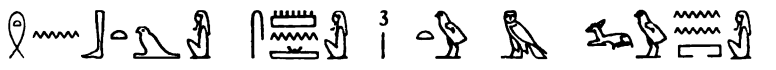








em sa-ā ānḫ nelem - ui seḫemet - k er

in my protection living, doubly sweet is thy form unto




senbet-â smen-â tu em âunn-â

 my divine body. I have stablished thee in my dwellingplace,




bi - â - nek fâ-â - nek gent next

 I have made thee a wonder. I have given to thee power and victory



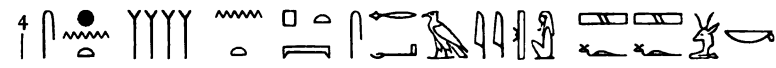
er set nebt fâ-â baiu-k senfu - k

 over foreign lands all. I have given thy will and the fear of thee




em taiu nebu herit - k er teru

 in lands all, they fear thee to the limits



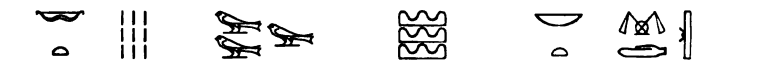
seḫent ent pet seââai - â seḫsef - k

 of the four pillars of heaven. I have magnified the terror of thee




em ḫat nebt fâ-â hemhemet hen - k ḫet

 in bodies all, I have given the report of thy majesty among



pet pau uru set nebt temḫ

 {the nine foreign } The nobles of foreign nations all in totality [are]
 peoples.



em ḫefâ - k âui - â ââui - â tes - â


 in thy fist. I have stretched out my hands, mine own,


ennu^hu - â - nek setef mafer - â Anti Kenset


I have bound for thee with cords, I have led captive Ânti of Nubia


em tebâu xau mehta em hefnu em


by {tens of thousands} and thousands {[and] of those [on the north]} by {hundreds of thousands} of


seger lā - ā xer reqi - k xer

prisoners. I have made to fall thy opponents beneath


tebtu - k tāta - k senθiu xaku-ābu


thy sandals. Thou didst destroy the companies of rebels


mā utu-ā nek ta em āu - f

even as I commanded for thee the earth in its length


usex - f āmentaiu ābθaiu xer āuset


and [in] its breadth. {Those of the west and} {those of the east [are]} under the place



hrā - k xent - k set nebt āb - k

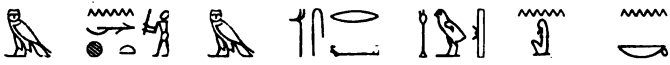
of thy face. Thou hast trodden under foot lands all, thy heart is



āu ān un hesi su em hau

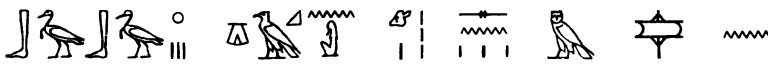
glad, not were penetrated they [until] in the time

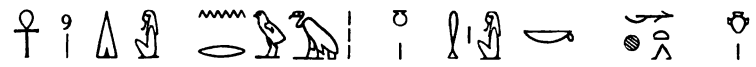

hen - k θ-ä em semi sper - k
 of thy Majesty. I made myself [thy] guide [when] thou wentest forth



er sen fa - nek mu-ur Nehern
 to them. Thou hast traversed the great waters of Nehren
 (Mesopotamia)

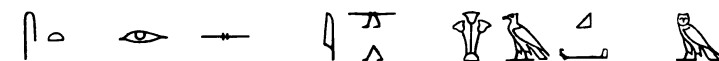

em next em user utu - nä - nek
 in victory. [and] in might. I have commanded for thee [that]



selem - sen hemhemet - k āq em
 they may hear the noise of thee entering into [their]


baba ḥaq - nä fenf - sen em nef en
 huts (or holes), I have removed their noses from the breath of


ānḫ fā - ä neru nu hen - k ḫet ābu
 life. I have made the terror of thy majesty enter into their


sen ḫut - ä amt fep - k sesun - s
 hearts. My uraeus crown is on thy head, it burneth with fire


set äri - s äseb ḥaq em
 them, it maketh [thee] to lead away captives from among


nebtu *Qet* *amem - s* *âmu*

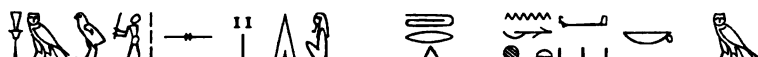
the wicked of the peoples of Qet, it burns up those who are among


nebu - sen *em* *nesut* *seten-s* *fepu* *Âmu*


their lords with fire, it cutteth off the heads of the Âmu,


an *nehu - sen* *xer* *meses* *en*

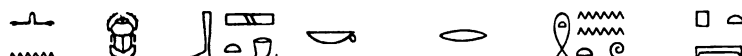
not can they escape, [it] overthroweth {him that cometh
within the compass} of


sexemu - s *fâ-â* *rer* *next - k* *em*


its power. I have made {to go round
about} thy victories among


taiu *nebu* *sehetet* *fepi - d* *em* *en* *fet - k*

lands all, shining with my crown upon thy body.


an *xeper* *besta - k* *er* *senentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.


iu - sen *xer* *annu* *her* *pestu - sen* *em*






They come having offerings upon their backs with
(i. e., peoples)







kesu *en* *hen - k* *ma* *utu - d*








homage to thy Majesty even as I have commanded







 *fā-ā*  *befet*  *tekeku*  *iu*  *em*

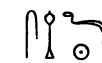





I have made the rebels to be fettered [when] they came near






 *hau* - *k*  *mayā*  *en*  *ābu* - *sen*  *hāu* - *sen*
unto thee, burned their hearts, their limbs







 *sefau*  *i* - *nā*  *fā-ā*  *tātā* - *k*  *uru*
quaked. I came, I made thee to smite the princes


 *Tah*  *set* - *ā*  *set*  *ḫer*  *reṭ* - *k*  *ḫet*  *set*-
of Tchah, I drove them under thy feet throughout their

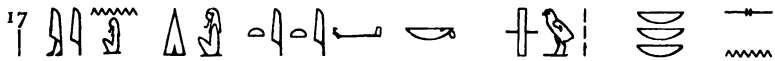
 *sen*  *fā-ā*  *maa* - *sen*  *ḫen* - *k*  *em*  *kestut*
lands. I made to look them upon thy Majesty as a ray of light,

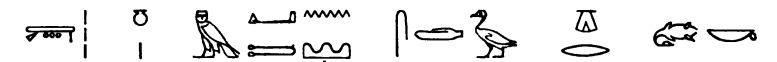
 *sehet* - *k*  *em*  *ḫrāu* - *sen*  *em*  *senen-ā*  *i* - *nā*
thou didst shine upon their faces as my divine image. I came,

 *fā-ā*  *tātā* - *k*  *āmu*  *Salet*  *segerā-k*
I made thee to smite those who are in Asia, { I made thee to take }
(i. e., the dwellers) { captive }

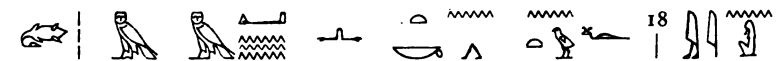
 *ṣepu*  *Āmu*  *nu*  *Reṭen*  *fā-ā*  *maa* - *sen*
the chiefs { of the conquered } of Syria, I have made them to see
nomads }

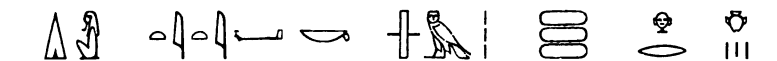

renp men ab sept abui an ha entuf
 young, firm of heart, provided { with } not can he be approached.
 (i. e., full of valour) { horns, }



i - nā fā - ā tā tā - k āmu nebu - sen
 I came, I made thee to smite those who were among their lords,



taiu nu Māthen set ker sent-k
 the lands of Mathen trembled having fear of thee.



fā - ā maa - sen hen - k em tepi neb
 I made them to look upon thy Majesty as the crocodile, the lord



sent em mā an teken entuf i - nā
 of terror in the waters, not can be approached he. I came,


fā - ā tā tā - k āmu āiu her ābu
 I made thee to smite the dwellers { in the } in the midst
 { islands }



Uaf-ur xer hemhemet - k fā - ā maa
 of the Great Green with thy roarings, I made them to look
 (i. e., Mediterranean Sea)



sen hen - k em nefeti xāāu her pestu
 upon thy Majesty as the avenger [who] stands upon the back



en sma - f i - nâ fâ-â tâtâ - k
 of his victim for sacrifice. I came, I made thee to smite

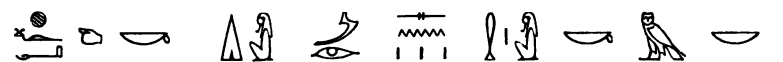

Thehennu, the lands of Uthena are in the power of thy will.



I made them to look upon thy Majesty as a raging lion,


thou didst make them [to go] into [their] holes in passing through


their valley. I came, I made thee to smite


the out-lying swamps, the circle {of the boundary / of the great water} is bound up in



thy fist, I made them to look upon thy Majesty as the lord


of pinions, Horus carrying off with his glance {what he / pleaseth.}

21               

i - nā *tā - ā* *tātā* - *k* *āmu* *hā*

I came, I made thee to smite the dwellers in the foremost

















en *sen* *hu* - *k* *heru* *sā* *em*


parts of them, thou hast seized the dwellers on the sand as

segerā ānḫ ḫā - ā maa - sen ḫen - k mā
 captives living. I made them to look upon thy Majesty as














sāb *gemā* *neb* *mest* *hāputi*

a jackal of the south, the lord of quick motion, a stealthy runner

yens *tau* *i - na* *tā-a* *tātā* - *k*

passing through the lands. I came, I-made thee to smite



Anti Kenset er - men em Sat em amemet - k

 the Anti of Nubia as far as Shat [is] in thy grasp.






























tā-ā *maa* - *sen* *hen* - *k* *mā* *senui* - *k*

I made them to look upon thy Majesty as thy two divine brethren,









temt - nā āāui - sen nek em n ... sent - k

I have united their two hands unto thee in, {thy two divine
sisters}









fā - nā sen em sa ḥa - k āāui ḥen-ā

I have given them as a protection {behind} The hands {of my} {thee.} {Majesty}








ḥer ḥert ḥer seher fut fā-ā ḫut - k

are in heaven above to drive away evil. {I have} {thy glorious} {given} {strength,}








sa - ā merer-ā ka neḫt ḫā em Uast

my son, my beloved one, O bull mighty diademed in Thebes,

utet - nā em ²⁴ Tehuti-mes āny tetta

I have engendered with [my body] Thothmes, living for ever,

āri - nā merert nebt ka-ā seāhā - nek

who did for me wish every of myself. Thou hast raised up
















āunen - ā em kat neḫḫ seāuu seuseḫ








my dwelling in work everlasting, {making it} and broader {longer}

(i. e., work which shall last for ever)






















er pat ḫeper seb ur seḫeb

than [it was] before; there came into being {a door} {great.} {Thou hast} cele- {brated by festival}





neferu en Amen-Rā ur menu - k er

the beauties of Âmen-Rā, great are thy monuments more










suten - *k* *neb* *xeper* *utu* - *nā* - *nek*

than [those of] king any that hath existed. I commanded thee








ari - *set* *hetep* - *ku* *her* - *s* *smen-a*

to make them, and thou hast been content thereat. I have established

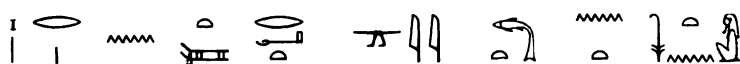











tu her auset Heru en heh em renput sem-
 thee upon the seat of Horus of millions of years. Thou shalt




k *ānχ*
 guide living

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.


[XVIIIth dynasty.]



Re en tem erjāt sebi xat ent suten
 Chapter of not allowing to pass away the body of king
















Rā-men-xeper em neter xert teṭ - f ānet en hrā - k
 Rā-men-kheper in the underworld. He saith: Homage to thee,


ālef - ā Ausār i - nā er seruf - k
 O my father Osiris! I have come to make thee to germinate,



seruf - k āuf - ā pen ān sebi
 make thou to germinate my flesh this. Not let pass away



xat - ā ten āu-ā tem - kuā mā tef-ā xeperā
 my body this. Even I am whole like my father Kheperā,



māti - ā pu ati sebi - f māā ārek
 a type to me in that without decay is he. Come, therefore,

















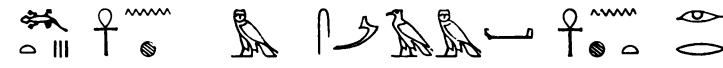
ua *sešet* - *kua* *em-χet-k* *tem - a*
 me. Perfect me after thy likeness, and let not be to me

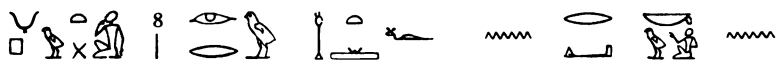

huau ma ennu ari - k er neter neb
 corruption like that which thou doest to god every and

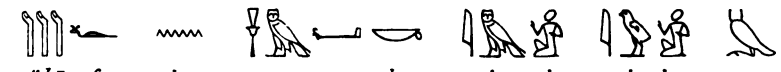

neter neb an erfa - ku en semamu
 goddess every. Do not give me over to slaughterer

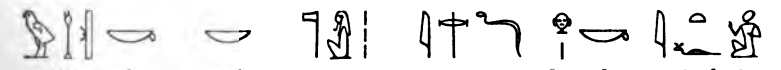

pui ami kebau semam hau
 that who is in the torture chamber (?), making dead the members,



seyenem amen xeba em xat
 making [them] helpless, hidden, inflicting harm on bodies


ast anx em semam anxet ari
 many. Life [arisseth] from slaughter, the life which performeth


aput aru utut-f an erfa - ku en
 [his] message and doeth his command. Do not give me over to


rebā - f an sejem - k am - ā au-ā em
 his fingers. Do not gain the mastery over me. I am under


utu - k neb neteru anef hra - k atef - ā
 thy command, O lord of the gods. Homage to thee, O my father


Ausār unen hāu - k ān hua - k ān

Osiris! Exist thy members. Not didst thou decay. Not didst become























































































































thou worms. Not didst thou rot away. Not didst thou suffer

















k *an* *ammek* - *k* *an* *yeper-k* *em*

corruption. Not didst thou moulder away. Not didst thou turn into

	9						
<i>fentu</i>		<i>nuk</i>	<i>kepera</i>	<i>unen</i>	<i>hau - a</i>	<i>er</i>	

worms. I am Khepera, shall exist my members for

tetta *an* *hua - a* *an* *sensent - a* *an*

ever. Not shall I decay, not shall I suffer corruption, not shall I




















ammek - *a*

moulder away.



















SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]






I.    
 āri - nek hēmi āafāfāu āri - set-
 Make to thyself a wife being young, [and] she will make
 (I. e., marry)





 II. 














nek *sa* - *k* *ari* *hebu* *neler* - *ku*
 for thee thy son. Perform the festival of thy God,

nemamu *tra* - *tuf* *pa*
 renew [it in] its season. The








ennu *iu* *tutu* *uxax* *sešepu*
 time [once] past one seeketh to grasp











ket *ä* *äru* *su* *pa* *neter* *er*


others [in vain]. Whosoever doeth it the God [is] for.




seāāauā
 magnifying





ren - f
 his name.

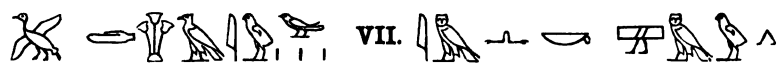
V. 

ām - k
 Not do thou



semt *āq* *er* / *tetau* *temu* *ren - k*
 go to enter among the many that may not thy name



xens **VI.** *ām - k* *usebut* *en* *her*
 stink. Do not thou make answer to a master



genšet *ā* *teš* *pa* *nelem* *āu-f* *teš*
 angry. O speak that which is soft while he is uttering



pa *tehaāu* **VII.** *ām - k* *semu*
 that which is of wrath. Do not thou follow


em-sa *set-hernt* *em* *fāai* *fāai -* *set*
 after a woman, do not allow to seize her


hāti - k **VIII.** *āmmā* *su* *en* *pa* *neter*
 thy heart. Give thymself to the God,


sauu - k *su* *em ment* *en* *pa* *neter*
 keep thymself daily for the God,

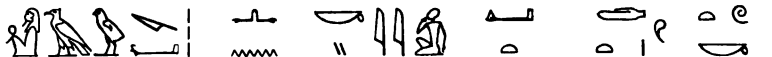

āu **fuauu* *mā* *gefi* *pa* *haru*
 being to-morrow like as this day.


semai *sen* *per* *em* *re-k* *an* *rex*

reported second-hand coming forth from thy mouth, not knowing


ku *tet* *su* *tuk* *hai* - *theta* *hat* - *k*

thou have been said they by thee. Having fallen thy members


sau *an* *ki* *fat* *tet* - *tuk*

are broken, not another giveth the hand to thee.


nai - *k* *ari* *seura* *set* *aha*

Thy companions [in] drink they stand up


tetu *herau* *pai* *seura* *am*


saying, "Away with this drunkard". Do not


k *ami* *aqu* *au* *kai* *aha*

thou eat bread being another standing,


em-tuk *temu* *aaut* - *nef* *tet* - *tuk*

thou not stretching out to him thy hand


er *pa* *aqu* *iui* *pa* *met*

with the bread. Cometh death

ḫerpu - f *pa* *nexenu* *pa* *enti*
 it seizeth the babe which is

em *genāu* *mut-f* *mā* *pa* *enti*
 on the breast of his mother as well as him that

āri - f *āatu* **XIII.** *iu* *erek* *paik*
 hath become an old man. [When] cometh to thee thy

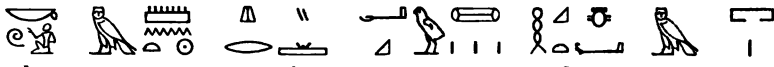
āput *er* *ātai - k* *qemu-*
 messenger [of death] to carry thee off, be thou found


tuf *ḫer - tu* **XIV.** *ḫāu - ā - nek* *mut - k*
 by him ready. I gave to thee thy mother,


faāu *su mā* *faāu* *su* *ḫātu*
 and she bore thee as she bore thee. She placed

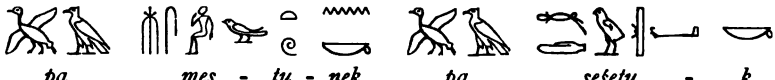
su *er* *āt* *sebai* *em - ḫet* *sebait-*
 thee at the house of instruction for the sake of thy instruction

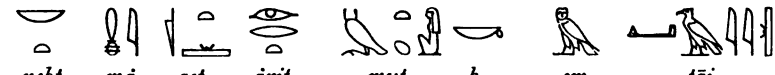
tuk *er* *ānuu* *āu - set* *men-tu* *er* *ḫer-*
 in books, was she constant for

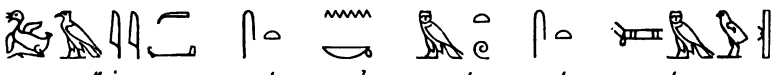

ku em-ment xeri āqu heqt em per-
 thee daily having cakes and beer from her

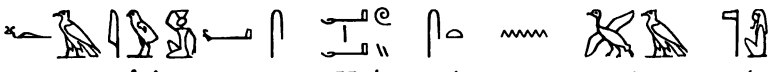

set tuk menhet āri - k nek hemt
 house. Thou hast grown up, thou hast married for thyself a wife,



kert - tu em per - k āmmā maatui-tuk en
 thou art master in thy house, prithee cast thy two eyes on

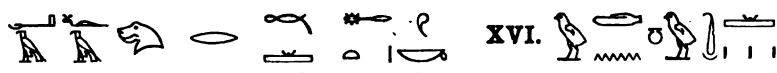

pa mes - tu - nek pa seseṭu - k
 her who gave birth to thee, and who provided thee with



nebt mā qet ārit mut - k em t̄ai
 all things, as did thy mother [for thee]. Do not cause



tai - set - nek em-tu set temu
 to chide her thee, that she may not

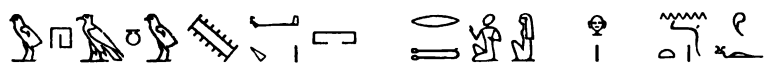

faū - s āāui - set en pa neter
 lift up her two hands to the God,



em - tuf setemu seḃeḃu - set XV. em āri
 and he hear her petition [and punish thee]. Do not make



XVI.
āafa *er* *meh* *yat - k* *uṭennu*
 {thyself a greedy} to fill thy stomach. In making offerings
 beast

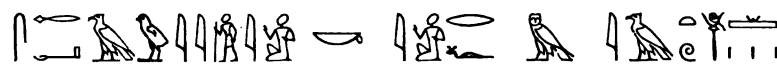

neter-ku *sau - tu* *er* *na* *betau-*
 to thy god guard thyself from the things [which] are abominated


XVII.
tuf *em* *āri - k* *reqait*
 by him. Not do thou make railing accusations,


uhanu *reṯ* *her* *nes-f*
 the means of ruin of a man are on his tongue.


ām - k *hems* *āu* *ki* *āhā* *āu-f*
 Do not thou sit being another standing, he being


āatu *ārek* *em* *re* *pu* *āu - f*
 older than thou, even if it be that


seāāauā *k* *āref* *em* *āaut-*
 thou art greater than he in his position.


XVIII.
tuf *uḫax* *nek* *ker*
 Follow thou after silence.

HYMN TO OSIRIS.

[XVIIIth dynasty.]


ānet' hṛā - k Ausār neb heḥ suten neteru


Homage to thee, Osiris, lord of eternity, king of the gods,


āst rennu teser xeperu sela āru em erperu

of many names, holy of form, hidden of attribute in the temples,


sepses ka pu xent Tetteṯ ur xert

the sacred of *ka* is he, dwelling in Tattu, {the mighty} contained
(i. e., Mendes) {one}


em Sekhem neb hennu em Ati








in the shrine Sekhem, the lord of praises in the nome of Ati,









xent tef em Annu neb sexau em








at the head {of what is} produced in Annu, the lord {of whom mention} is made in









Maāti ba seta neb Qerert teser em

Maāti, the soul hidden, the lord of Qerert, the holy one in







 *Aneb het*
  *ba*
  *Rā*
  *tet - f*
  *tesef*
  *hetep*
  *em*
 {the city of the} the soul of Rā, his body his very own, resting in
 {White Wall,}








 *Henen-su*
  *menχ*
  *hennu*
  *em*
  *nārt*
  *χeper*
  *setet*
 Henen-su, beneficent one, praised in Nārt, making to ascend








 *ba - f*
  *neb*
  *het-āa*
  *em*
  *χemennu*
  *āa*
  *nerāu*
 his soul, the lord {of the Great} in Khemennu, {the mighty} of terror
 {Temple} (i. e., Hermopolis) {one}











 *em*
  *Šas-hetep*
  *neb*
  *heh*
  *χent*
  *Abtu*
  *her*
 in Shas-hetep, the lord of eternity, the dweller in Abtu. The path of
 (i. e., Abydos)

 *āuset - f*
  *em*
  *Ta-tesert*
  *teffet*
  *ren*
  *em*
  *re*
  *en*
 his seat is in Ta-tchesert, stablished of name in the mouth of











 *reθ*
  *paut*
  *en*
  *taui*
  *tem*
  *tef*
 mankind, {the matter} of the two lands, the god Tmu [who] feedeth
 {(or substance)}

 *kau*
  *χent*
  *paut*
  *neteru*
  *χu*
  *menχ*
  *emmā*
 ka's {in the presence} companies of the gods, a *khu* beneficent among
 {of the}











 *χu*
  *χenp*
  *en*
  *nef*
  *Nu*
  *mu - f*
  *χent - nef*
khu's. Draweth from him Nu his waters, he bringeth forth











meht meses nef er fent-f er hetepu
 wind at eventide and air from his nostrils to the satisfaction



ab - f refet en ab - f meses - nef
 of his heart ; reneweth [its] youth his heart, he giveth birth to















hut tef sem - nef hert sbau
 the splendour of Obey him the heights of heaven { [and] the stars. }













seun - nef sbau āāiu neb hennu
 He maketh to be opened to him the gates mighty, the lord of praises




































em pet rest tuauu em pet mehtet au
 in heaven southern, the one adored in heaven northern.







χemu - seku χer āuset ħrā - f āuset - f
 { The stars which } never set [are] under the place of his face, his seats

pu au χemu urfu per - nef hetep em
 are those which never rest. Come to him offerings at

utu en Seb pautti her tua - f sbau
 the command of Seb. { The divine companies are } for praising him, the stars

tuat em sen - ta kafat em

of the tuat are [making] adoration [to him], the ends of the earth










kesu tera em thebhu maa-

pay homage and the limits of heaven {make prayers} they
[to him when]























sen su nai am sepsiu her ner-

see him. Those who are among the holy ones are for fearing





nef tauu tem her erfāt - nef aa em


him, the world whole [is] for giving to him praise when

hesefu hen-f säh xu hent säh








meeting his Majesty. A säh glorious at the head of the säh's,












uah äaut smen heget sexem nefer en

and endowed {with divine} established of dominion. Form beautiful of
office,









paut neteru am hrä merer maa - nef

the company {of the} gracious of face, beloved by him that seeth him,
gods,

ertä sent-f em tauu neb en mert tem

[he] giveth his fear in lands all by {reason of} they all
[his] love,

ka - sen ren - f er hāt terp - nef
 proclaim his name before [every name], { make offerings } unto him
























all peoples, the lord of commemorations in heaven [and] in earth,

āst *hi* *em* *Uaḵ* *āru* - *nef*










[to him] are {many shouts of gladness} in the Uaḵ festival, make to him








āhhi *an* *taiu* *em* *bu* *uā* *ur*

cries of joy the two lands in place one. [He is] the eldest,








(i. e., unanimously)

















tep en sennu - f seru en paul neleru
 the first of his brethren, the prince of the company {of the gods},


						
<i>smen</i>	<i>maāt</i>	<i>xet</i>	<i>taui</i>	<i>erfā</i>	<i>sa</i>	<i>her</i>

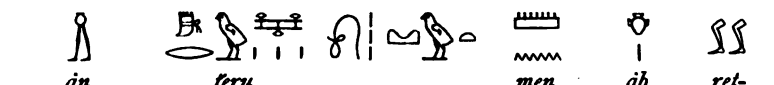
stablisher of right and truth in the world, placing [his] son upon


						
<i>nest - f</i>	<i>āa</i>	<i>en</i>	<i>at - f</i>	<i>Seb</i>	<i>merer</i>	<i>mut-f</i>
his throne	great	of	his father	Seb. He is	{ the darling of his mother }	


					
<i>Nut</i>	<i>āa</i>	<i>pehpēh</i>	<i>sexer - f</i>	<i>Sebā</i>	<i>āhā</i>


Nut, the great of courage, he overthroweth the Fiend, he riseth and

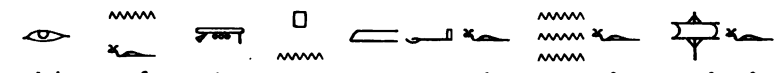

sma - f xeft - f erfā senf - f em xeru - f
 slaughtereth his enemy, he placeth his fear in his adversary,

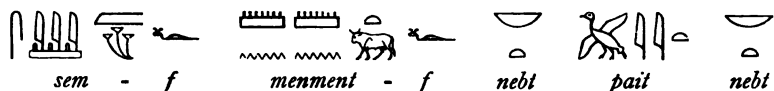

an teru men ab ref-
 [he] carrieth off the boundaries, [he is] fixed of heart, his legs

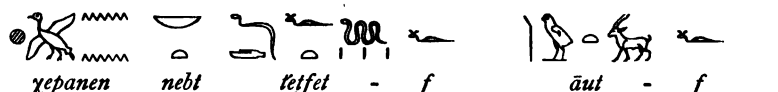

f sehet (?) āuāu Seb sutenit tau
 are raised up ; [he is] the heir of Seb {and of the kingdom} of the world.








maa - f xu - f seutu - nef nef sem
 He hath seen his powers, he hath given command to him to direct


lainu en em ā er uah en sep
 the lands by [his] hand as long as the abiding of {times and seasons.}


āri - nef ta pen em ā - f mu - f nef - f
 He hath made earth this with his hand, its waters, its air,










sem - f menment - f nebt pait nebt
 its vegetation, its cattle all, [its] birds all,


xepanen nebt tetfet - f āut - f
 [its] fishes all, its creeping things [all], its four-footed beasts [all].









set *semaâu* *en* *sa* *Nut* *taiu*

The mountain land belongs by right to the son of Nut, {and the two earths}

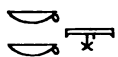





heru *her* *sexā* *her* *nest* *ent* *tef* *mā Rā*

rejoice to crown [him] upon the throne of [his] father like Rā.









uben - f *em* *χut* *erfā - f* *sešep* *en her*

He riseth on the horizon, he giveth light through


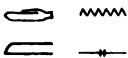
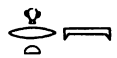


kek *sehet - nef* *su* *em* *šuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,








bāh - nef *taui* *mā* *āθen* *em* *šep* *tuait*

{he floodeth} the two lands like the disk at the earliest dawn.
 {[with light]}









het - f *šem - nes* *heri* *sensen* *sbau*

His crown pierceth it the heights of heaven, {[he] is a } the stars,
 {brother of}

semu *en* *neter* *neb* *menχ* *utu* *mešu*

the guide of god every. {[He is]} of command and word,
 {gracious}

hesi *en* *paut neteru* *āat* *merer* *paut neteru*


the favoured one of {the company} great, beloved {of the company}
 {of the gods} {of the gods}


nefeset ari en sent - f maket - f seherit

little. Hath made his sister protection for him, driving away


xeru sehemet sepu seket xeru em

[his] enemies, turning back evil hap, pronouncing the word with


xu re - s aqert nes an uh en

the strength of her mouth, strong of tongue, not fallible in


mefu semenxet utu mefu Auset

speech. Acting beneficently by command and word [is] Isis,


xut nefet sen - s hehet su atet

the mighty one, the avenger of her brother. Seeking him without


bekek reret ta pen em hai an

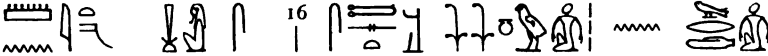
rest, going round earth this with cries of grief, not

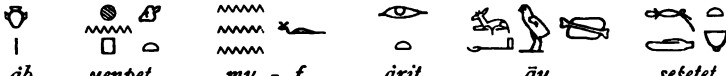

xen - nes an qemtu - s su arit sut

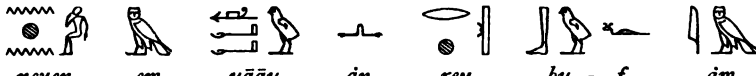
alighted she not had she found him. Making light
(i. e., until she had found)

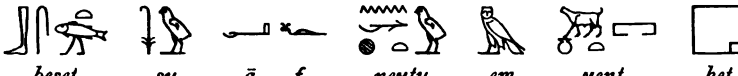

em sut - s xepert nefu em tenh arit hennu

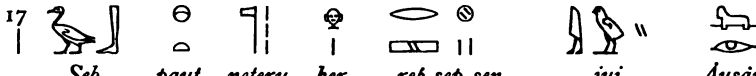
with her hair, {making to} air by [her] wings, making cries
 become

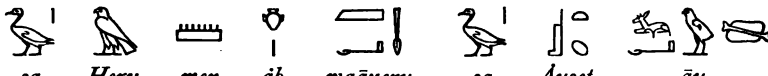

menät sen - s seθeset enenu en urf-
 doleful [for] her brother. Stirring up the inactivity of the still-

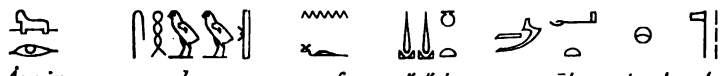

āb xēnpet mu - f ārit āu sešefet
 heart, she drew off his essence, she made an heir, she suckled


nexen em uāāu ān reḫ bu - f ām
 the babe in loneliness, not was known his place there,














beset su ā - f nextu em xent het
 grew he. His hand is mighty within the house











17 Seb paut neteru her reθ sep sen iui Ausār
 of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'






sa Heru men āb māāxeru sa Auset āu
 son Horus, fixed of heart, victorious, the son of Isis, the heir


Ausār seḫuu - nef taḫat maāt paut neteru
 of Osiris. Gather together to him the princes of Maāt, {the company
 of the gods,}


Neb - er - ter tēsef nebu Maāt sami ām - s
 and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

¹⁸  *māk*     *haiu*   *ās fet*   *senetemu*  *em*  *het*  *ent*
 verily those who repulse iniquity rejoice in the house of


  *Seb*  *er*  *erfāt*   *āut*  *en*  *neb - s*  *suteni*
 Seb to award dignity and rank to its lord, the sovereignty

 *en*   *maāt-s*  *nef*







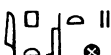
of its right and truth is to him.








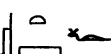
FROM THE STELE OF TEḤUTI-NEFER.


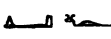






[XVIIIth dynasty.]









I.      
şulen *helep* *řā* *Amen-Rā* *neb* *nest*







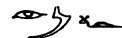

May a royal oblation give Amen-Rā, the lord of the thrones







      
taiu *pautti* *en* *sep* *řep* *řent* *Aptet*
of the world, the matter of time primeval, dweller in the Apts,

       
seřem seps *řeper* *tesef* *Neb-er-řer* *em* *āuset-f*
form sacred, creator of himself and Neb-er-tcher in seat his









       
nebt *řā - f* *ānř* *en* *mer - nef* *āaut* *en*
every. May he give life to him that loveth him, and old age to him

       
řāřā *su* *em* *āb - f* *nef* *en* *re - f* *em*
that hath set him in his heart, and the breath of his mouth in







       
řesut - f *ān* *feř - nef* *řer* *tetta* *maa - f* *neter*
his favoured one, not may he decay for ever. May he see the god,






ālef *tememu* *Amen* *men* *yet* *nebt*
 father of mankind Amen, the stablsher of thing every.







us - *f* *ta* *het* *āāui* - *f* *āb* *er*
 May he eat bread white, may his two hands be pure in







fuat *en* *tua* *rexit* *āri* - *f* *hemset*
 the underworld in adoring celestial beings, may he make his seat







em *āāiut* *xenemes* - *f* *ābu*
 in the hall of columns, may he be associated with the priests and







neter henu *lā* - *sen* *nef* *āut* *em* *sti*
 prophets, may they give to him food offerings with drink offerings,

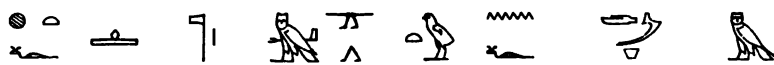
re *mest* *er* *trā* *en* *xiu*
 and bread and cakes for the season of the night.

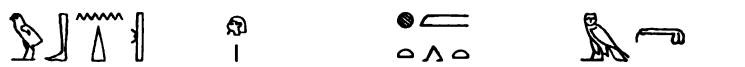








ām - *f* *šens* *en* *un* - *hṛā* *bābā* - *f*
 May he eat the bread of the "Opening of the Face", may he converse


henā *āmtu* *ābeṭ* *sesep* - *f* *sent* *em ment*
 with those who are in [their] month. May he receive cakes daily



ḫeft ḫetep neter māš - tu - nef ḫema em
 when setteth the god, may be brought to him a vessel of drink at



uben ḫep ḫet em iut em - baḥ
 sunrise, and the choicest {of the things of
 those that come} into the presence.

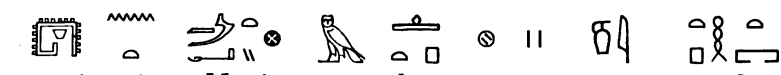
II. 
sper - ā selem nebu ḫeḫ semenḫ - sen ḫert - ā
 I have come to hear the lords of eternity, may build they my tomb

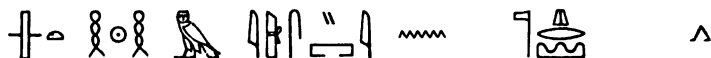

āq - ā per - ā em maāḫeru ses - ā neb
 { [wherein] } and may I go out in triumph. May I follow the lord
 { I may come }



Ta-teser ḫek - ā ḫat - ā em nut ent ḫeḫ
 of Tatchsert, may I come to my body in the town of eternity


ḫenā āb ḫuat sesep - ā ḫetepet em
 with the opener of the underworld, may I receive offerings in

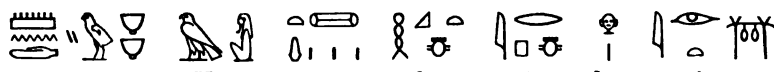

neter-ḫer her ḫebu en Un-nefer ḫa - ā
 the underworld with the flowers of Un-nefer, may I pass through



useḫt ent Maāti em ḫetep sep sen ḫnem - ā tepḫet
 the hall of two-fold Maāt in peace; twice. May I attain {to the
 shrine}


amt heh em asi - a en Neter-ḫer āq
 in eternity in my tomb of the underworld, may I go in



per emm tera per sāḥ
 { and } among [my] ancestors, may come forth [my] glorified body,
 { come out }

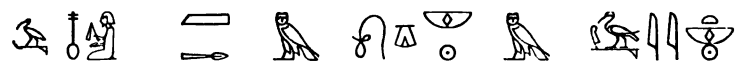

ses - f Hennu ḫerp - tuf em
 may it follow Hennu, may be offered to it from



mentiu Heru ta ḫeqt ārp ḫer ārt
 the breasts of Horus cakes, ale, wine and milk

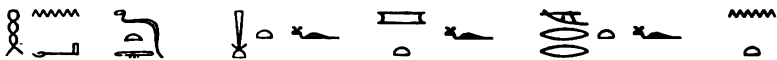

em ment ent hru neb
 daily day every.


III. 
ā neteru āmu Neter-ḫert ḫemsiu er ḫes Neb-er-
 Hail gods in the underworld, who sit near Neb-er-


ter setemiu ḫepet - re - f seḫa - ḫen ān
 tcher, who hear his orders, remember ye the scribe


Teḥuti-nefer maāḫeru em Uak em Teḥuti
 Thoth-nefer, triumphant at the Uak festival, at the Thoth festival,


em heb neb en pet en ta er neheh
 at festival every of heaven [and] of earth for ever


henā fetta sent - f mert - f merert - f ent
 and ever, [and] his sister, his darling, who loved him, of


āuset āb - f nebt per Hent-āri māāxeru
 the seat of his heart, the lady of the house, Hent-āri, triumphant.

FROM THE STELE OF TCHANNI , A SCRIBE.

[XVIIIth dynasty.]

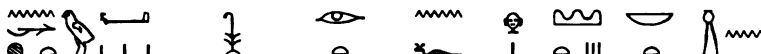
I. 
au ses - nâ neler nefer heq maât

I have followed the god beautiful, the prince of right and truth,



suten nel Men-kheper-Râ au maa - nâ


{king of the North } Men-kheper-Râ
 { and South, } (i. e., Thothmes III.)


I have seen


nextu suten ârit - nef her setu nebt ân-
 the victories {of the King } he wrought over lands all. He
 { [which] }


nef uru nu Pahi em seq[er]â ânḫ
 brought the nobles of Tchahi as captives alive

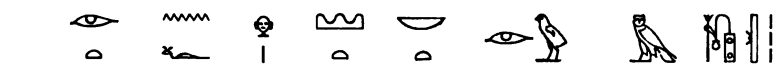

er Ta - merâ haq - nef jemâu - sen
 to Egypt, he captured cities their


nebu sâṭ - nef mennu - sen ân set âhâ
 all, he cut down their trees, not a country {rose in }
 {rebellion}




em hu - f nuk smen pa nextu

 during his time, I made permanent the victories




arit - nef her set nebt aru em an

 [which] he wrought over country every, making [them] into writing




ma arit an mensitu embah hen senehi

 as [they] were made. {Inscribed the} before [his] Majesty, enlisted




lamu en neferu erjat rex sa neb

 the recruits of the young troops, made to know person every




art - f em mensitu er ter - f an

 what belonged to him among the company all of it, the




suten an ma meri - f an mensitu Panni

 royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



maaxeru III au ses-na neter nefer neb tau

 triumphant. I followed the god beautiful, the lord of the two lands,



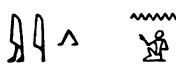



Men-kheper-Ra fa an Ra ma ketta an - na mensitu ast


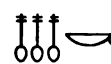



 Men-kheper-Ra, giver of life, sun-like {for} I enlisted soldiers many.







(i. e., Thothmes III.)


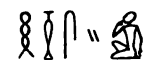
FROM THE STELE OF SESH, A SCRIBE.






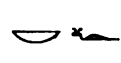
[XVIIIth dynasty.]







 *i - na*
I have come
 *xer - k*
to you,
 *Un-neferu*
Un-neferu,
 *maa - a*
that I may see

 *tuau - a*
and that I may adore thy beauties. I have followed the god beautiful,
 *neferu-k*
 *au*
 *ses - na*
 *neter nefer*

 *an*
not {have I done} to what he commanded all. I have come forth with
 *hes - a*
 *utu - nef*
 *nebi*
 *per - na*
 *xer*
contrary }

 *hesut*
the favoured ones
 *en*
of
 *hesi - f*
his praise,
 *an*
not
 *hesi*
is praised

 *xeb - nef*
the doer of evil by him. I am a servant noble
 *nuk*
 *bak*
 *xu*
 *en*
 *neb - f*
of his lord,

 *meh - ab*
filling the heart of him that is in the palace.
 *en*
 *ami*
 *het-a*
 *nexen - a*
{I passed my} in
 *er*
childhood }










bu xer hen-f äri teſet en neb - f

the place where was his Majesty, doing {the things} by his lord.
spoken
























Ausär än hesb menmenu Ses teſ - f ä

Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail








Ausär neter āa neteru nebu Ta-teser setem-nä äü-ä

Osiris god great, and gods all of Ta-tchesert, hear me, for I am

her ās - nek rer äb - k en sesä - nek

crying to thee. Let return thy heart to {that which thou hast} ordained,

än neter sexemet äri - nef her-entet

for not doth God forget what he hath made, in order that










nefu - k en änχ āq er xat - ä mehit - k

thy breath of life may enter into my body, {and thy} {north wind}









nefemet er fen! - ä mākuä em māā xeru

sweet into my nostrils. Verily I am true of voice,


















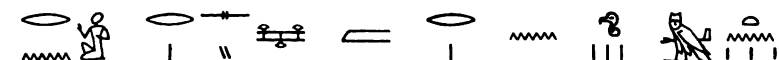
nefer en xert äb hesut - ä em suten

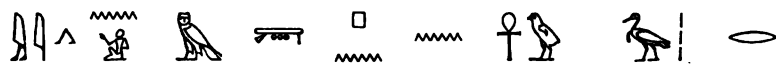
good of disposition of heart, my praises were in the royal


māten nefer en āq āb en mert sefāmāt
 the path fair of straightness of heart, and of the love of virtues (?)
 (i. e., justice)

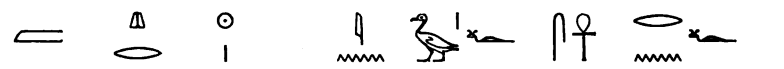

neb āḫ āny ba-ā ruḥ xu - ā menḫ
 all. O may live my soul, may grow my *khu*, may flourish

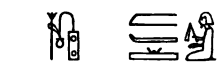

ren - ā resi em re en reθ mā - ten
 my name entirely in the mouth of men with you.


i - nā em ta pen en ānyu baiu er
 I have come into earth this of the living, O ye souls, to


unen ḥenā - ten em Ta-teser nuk uā am - ten
 be with you in Ta-tchesert; I am one of you,


betu - f āsfet nāst - ā ḫer - ten
 he hath abhorred sin, may I be proclaimed before you


em ḫer hru an sa - f seāny ren - f
 in the course of day [every]. His son maketh to live his name,

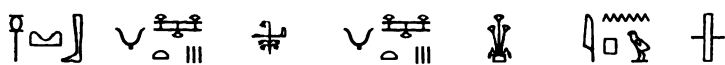

ān Meḥu
 the scribe Mehu.

FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]


suten fā hetep Ausār heq fetla neter āa neb

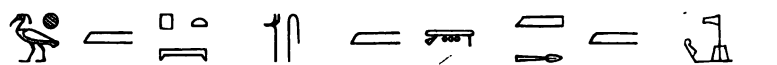
Royal may give oblation Osiris, prince of eternity, god great, lord


Abtu Ap-uat gemā Ap-uat meht Anpu am

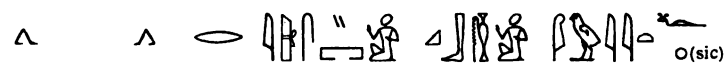
of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller


ut Ptaḥ-Seker neb seta - θā āt fā - sen

{in the town of } Ptaḥ-Seker, lord of the hidden place, may they give
 {embalmmment, }


χu em pet us[r] em ta maāxeru em Neter-χert

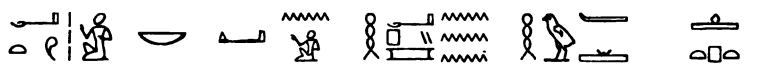
glory in heaven, strength upon earth, triumph in Neter-khert,

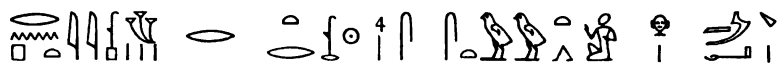

per āq er āsi - ā gebh - ā suit - f (sic)

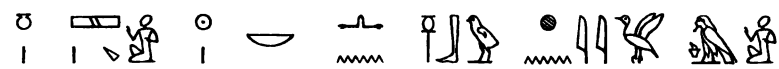
{and a coming } a going in to my tomb. May I refresh my shadow,
 {forth from and }

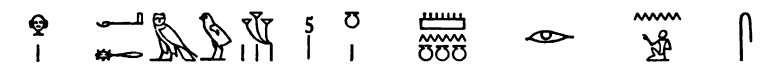

surā - ā mu em mer - ā hru neb uat

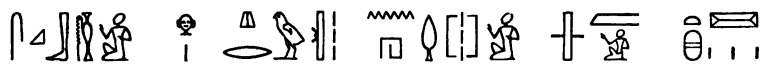
may I drink water from my pool day every, may flourish



āt - ā neb fā - nā Hāpi hu hetepet
 my limbs all, may give me the Nile food, and offerings,


renpit er trā - s setuut - ā her mā
 and flowers at its season. May I walk by the side

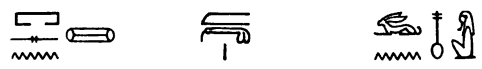

nu se - ā hru neb ān ābu xeni ba - ā
 of my lake day every without ceasing. May alight . my soul


her āxamu nu mennu āri - nā - s
 upon the branches of the trees [which] I have made them,
 (i. e., planted)


segebh - ā her xeru neh - ā ām-ā tau
 may I cool myself under my sycamores, may I eat the bread


en fāfā - sen āu - nā re er mef - ā
 of their giving, may be to me a mouth that I may speak


ām - f mā Heru - sesu peru - ā xer fes
 with it like the Horus followers, may I come forth bearing a vase


persen embah Un-nefer
 and cakes in the presence of Un-nefer.

THE STELE OF ÂMEN-ĤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]



un - nek pet un - nek ta

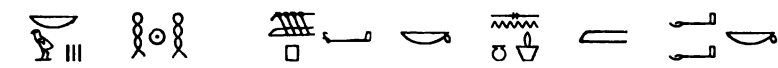
May be opened to thee heaven, may be opened to thee earth,



un - nek uat em Nefer-ḫert per - k


may be opened to thee a way in the underworld.

{Mayest thou
come forth,}



āq - k ḥenā Rā usten - k mā
mayest thou go in with Rā, mayest thou walk like



nebu ḥeh sesep - k sennu em āāui - k
the lords of eternity, mayest thou receive cakes in thy hands,



ḥepiet āb ḥer ḫaut Ḥeru ānḫ ba - k
and bread pure upon the altar of Horus. May live thy soul,

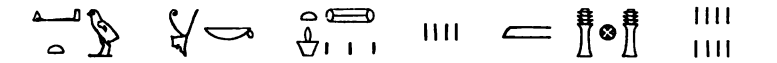

ruḥ metu - k āb ḥrā - k em uat
{may germinate thy sinews and
muscles,} may pierce thy face into the way

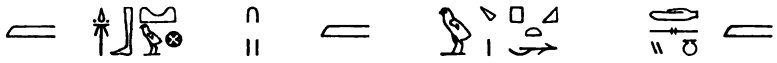

 keku em Hāp fā - f nek mu
 of darkness, Hapi may he give thee water,



 Nu fā-f nek tau em Het-Heru fā - s nek
 Nu may he give thee cakes, Hathor may she give thee

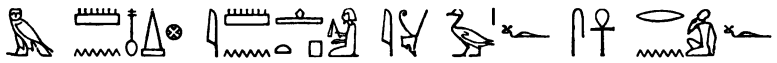

 heqt em Hetem fā - s nek ārtet āā - k
 beer, Hetem may she give thee milk. Mayest thou wash


 refui-k her āner nu het her nepert ent mefket
 thy feet upon the block of silver [set] with studs of turquoise.


 fā-tu nek tau IV em Tetjet VIII
 May be given to thee bread {on the 4th} in Tattu, {on the 8th}


 em Abtu XII em U-peget fesi em
 in Abydos, {on the 12th} in the district of the Gap,¹ a vase in


 Per-Rā en Ausār suten ān mer per ur
 the Temple of Rā to Osiris, the royal scribe, governor {of the} Great
 (i. e., Heliopolis) {House}

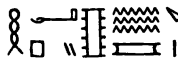







 em Men-nefer Amen-hetep ān sa - f seānḫ ren - f
 in Memphis, Âmen-hetep. His son maketh to live his name.




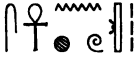


¹ I. e., the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the next world.







FROM A HYMN TO HĀPI, THE GOD OF THE NILE.


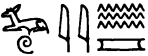


[XVIIIth or XIXth dynasty.]







				
<i>fuauu</i>	<i>en</i>	<i>Hāpi</i>	<i>ānefet</i>	<i>hrā - k</i>
A Hymn of praise of		Hāpi.	Homage to thee	

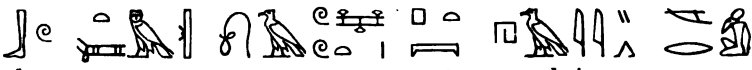
						
<i>Hāpi</i>	<i>per - nek</i>	<i>em</i>	<i>ta</i>	<i>pen</i>	<i>it</i>	
Hāpi!	Thou comest forth	in	land	this,	coming	

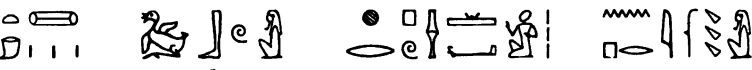
					
<i>em</i>	<i>hetep</i>	<i>er</i>	<i>seānyu</i>	<i>Qemt</i>	<i>āmen</i>
in	peace	to	make to live	Egypt,	hidden one,

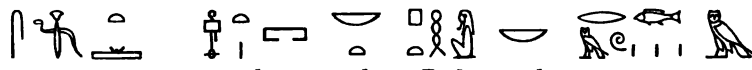
					
<i>semu</i>	<i>keku</i>	<i>em</i>	<i>hru</i>	<i>hes</i>	<i>nu</i>
guide	of the darkness on the day [when] it is [his] pleasure to				


			
<i>semu</i>	<i>āui</i>	<i>sexet</i>	<i>gemamu</i>
guide it,	waterer	of the fields	which hath created

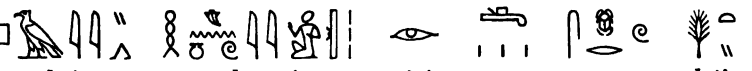
					
<i>Rā</i>	<i>seānyu</i>	<i>āb</i>	<i>nebt</i>	<i>sesurā</i>	<i>set</i>
Rā,	making to live animals	all,	making to drink the land		



bu lem uauut pet hai mer
 without cessation, the way of heaven descending, friend



tau tabu xerpu neprā
 of bread and drink, giver of the divine corn,



seuafet ābet nebt Ptah neb remu em
 making to flourish workshop every, O Ptah! O Lord of fish, when


xentiṭi qebḥ ān aptu
 riseth the inundation not do waterfowl


hai hennui āri peru sexeperu beti
 alight upon {the fields sown with seed,} maker of wheat, creator of barley,


seāḥāu - f re peru usfau tebāu-f
 he maketh to endure the temples, repose of his fingers



sfent - f xer heh nebt nemmehu
 is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.


ār xeba - tu em pet neteru xer
 If wert overcome thou in heaven the gods would fall upon



hrâu aqu reḥ erḫā un en

their faces, and would perish men. [He] causeth {to be opened} of
by means }



menmen ta ter - f au seru serâu her

the cattle the whole earth, and princes and peasants




nemmāta usebt - tu reḥ ḫeft ḫesef

lie down and rest. Make answer to thee mankind when he meeteth




f au qeḫu - f ḫnemu uben - f ḫer

[them]. His form is [that of] Khnemu, [when] he shineth upon



ta ḥāā ḫer ḫat nebt em reḫtu

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]
(i. e., people)



θes nebt seseḫ - nef sebaāt ābehet

mighty man every receiveth food, and tooth



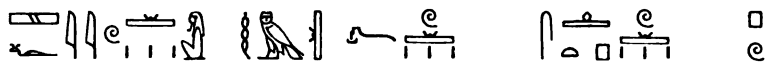
nebt keḫau ān kau ur


every hath power [over food]. { [He is] the } of food, the mighty one
bringer }





keḫau qemamu nefer nebt neb


of provisions, the creator of good things all, the lord



sefiu *nefem* *selepu* *shelelepu* *pu*
 of meats (?) pleasant and choice, if one maketh offerings it is



am - f *sepeperu* *stimu* *en* *menmen*
 by him. He maketh to grow the herbs for the cattle,


erfau *ab* *sfenṯ - tu* *en* *neter* *nebt*
 [he] giveth [his] heart to what is sacrificed unto god every.
 (i. e., he taketh heed)


neter sentra *tepti* *pa* *enti* *er* *xet - f* *thelet*
 Incense the choicest is that which is in his train, he is lord


em *ta* *sen* *meḥ* *utat* *seb*
 of the lands two. [He] filleth storehouses, heaping high



sentut *erfau* *ab* *axet* *nemmeḥu*
 the granaries, and paying heed to the affairs of the poor and needy.



seruf *er* *meḥ* *abeb* *nebt* *an*
 {He maketh plants} to satisfy those that desire all, not
 to shoot



ketket *er-es* *set* *sepeperu* *aqemu* *peḥti*
 is [he] brought low thereby. He maketh to be a shield [his] strength,



 ân meḥu en âner tut her uah - set


Not can [he] be figured in stone, in the images on which are set



 seḫet arat ân gemḥu entuf ân
 {the double crown} not to be seen is he, neither
 { [with] uraei, }

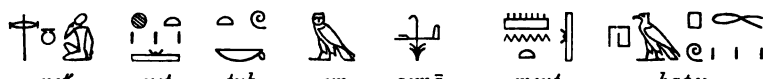

 bakā ân ḫerpu - tuf ân seḫet - tuf
 works nor offerings can be made to him, not {can he be brought out}

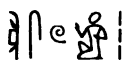
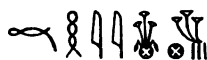

 em settau ân reḫ - tu bu entuf ân
 from [his] secret places, not is known the place where he is, not


 gem tephēt ân ân nāit enti
 is [he] found [in] shrines inscribed, not is there a habitation which is


 lennu - f ân semu em āb - k
 sufficiently large for him, not can he be depicted in thy heart.


 nehamu - nek tamu - k ḫareḫ - k tu
 Thou hast rejoiced thy peoples [and] thy children.


 neḫ ḫet tuk em gemā ment hapu
 Thou art a protector in the south, stablished are [thy] laws

*per**embah**sesu**mehi*

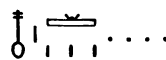
[when thou] appearest before [thy] followers in the North.

*surā*

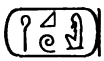
-

*mu**maat**neḥ**ām**- f**erfāu*

Absorbed is the water of eye every in him, taking

*āb**ḥau**neferu**uben**- nek**em*

heed to abundance of good things Thou shinest in

*nut**ta**ḥequ**ḫer**sa**- tu**mer**ḫu*

city the princely, then is satisfied the owner of

*nefert**ḥanre**rejecteth**seṣeni**the lily**the humble man,**aḫet**neḥ**ḥes**ṣepli**s[ṯ]imu**neḥ*

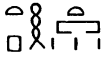






things all are in condition choice, [there is] food of all kinds






*mā**ḫarṯu**- nek**seḫem**en**su**āmu*


with thy children. If he provideth not things to eat

*bu**nefer**ḫanre**forsaketh**āuit**pa**ta*

happiness forsaketh the habitations, the earth

						
<i>tephēt</i>	<i>em</i>	<i>Uast</i>	<i>ān</i>	<i>reḫ - tu</i>	<i>ren - f</i>	<i>em</i>
storehouses in	{ the land of }	not	known	is his name	in	
(or caverns)						

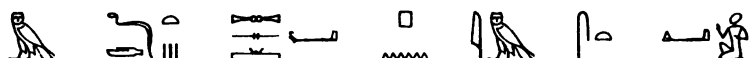
				
<i>tuat</i>	<i>ān</i>	<i>per</i>	<i>neter</i>	<i>ḫeperā - f</i>
the underworld,	not	maketh	manifest the god	his forms [there],

	
<i>usfa</i>	<i>seḫeru</i>
idle [are]	imaginings [concerning them].

THE PROVERBS OF TUAU-F-SE-KHARTHAI.


maa - nā āaut em mātet āu

I have seen (or considered) labour likewise, being


em tetef thes pen ām - set fā - ā

the words of proverb this concerning it. I will make


meri - k ānu mut - k fā - ā āq

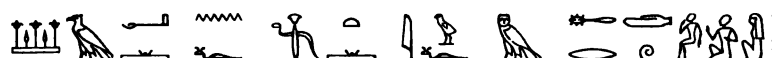
thee to love literature thy mother, I will make to enter [its]


neferu em hā - k urt su kert er āaut

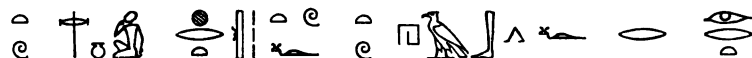
beauties before thee, greater is it but than {dignities and
honours }


nebt ān un em ta pen mejet

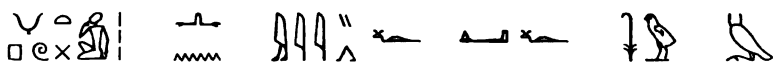
of all kinds, not is it on earth this a [mere] word.


sāa - nef ualet āu-f em xarfu-

He who began {to benefit
[from it]} {while
he was} among the children


tu net xert - luf tu hab - f er ārit

shall prosper his affairs. One sendeth him to carry out



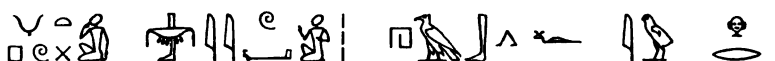
 āput ān i - f fā - f su em

embassies, [the man] who goeth not, one placeth him in a



 fāauθ ān maa - nā ḥesti em

bond of restraint. Not have I seen the blacksmith on a



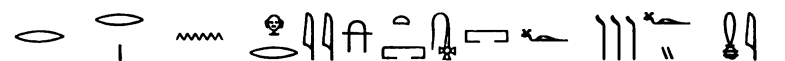
 āput nubiu hab - f āu ḥer

mission, nor the metalworker sent [as envoy] is he, but I have




 maa - nā ḫemti ḥer baku - f

seen the metalsmith at his work



 er re en ḥerit / - f teba-f mā

at the mouth of his forge: his fingers are like



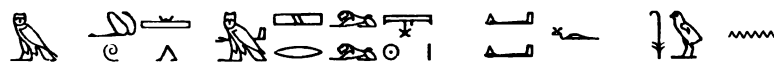
 ḫet emsuḥu ḫent su er suḥt

the things of crocodiles, he stinketh more than the eggs



 reremu ḫāqu ḥer ḫāqu

of fish. The barber shaveth



 em pēhu māser fāfā - f su en

far into the evening: [when] he setteth himself to

āmāil
eat
 lāfā - f
he placeth himself upon
 su her qāhāt - f
his elbow
(or shoulder).

lāfā - f
He betaketh himself from
 su er
house (?)
 mert er
to
 mert er
house to

uxax er xaāqu - f qenen - f
seek after his men who need shaving, he worketh violently

āāui-f er meh xat - f mā net (or bāt) āmi
his two arms to fill his belly, even as bees eat


er kat - set
from their labours.
 gennuiu
A weaver
 em xennu
within

nait bān su er set hemt masti - f
the factory, wretched is he more than a woman.
 masti - f
His legs

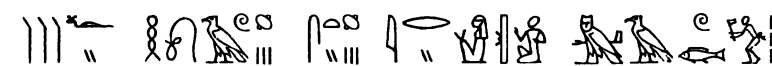
ām - f er re en āb - f ān tepā - nef nifu
are under him at the door of his heart, not breatheth he the air.


ār xeba - nef em hru em sexet - tu
If he fail for a day in weaving,



aihu - *f* *em* *sešeni* *em* *mer (?)* *au* - *f*
 he is dragged out like a lily from the pool. He,



fa - *f* *āqu* *nu* *ari* *er* *fat*
 he giveth the bread of the doorkeepers to let

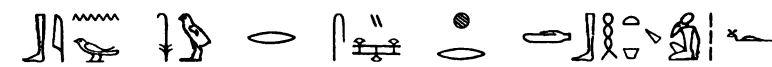

petra - *f* *ta* *het* *sešennuiu*
 him see the light. The dyer


teba-f *huau* *sti* *ari* *maau*
 his fingers stink [with] the smell of the keeper of dead bodies.









maa-f *uau* *mā* *huru* - *na* *an*
 His two eyes are destroyed by want of [rest], not












xesef - *f* *fet* - *f* *urs* - *f* *em* *saf*
 draweth back he his hand, he passeth his time in the cutting up


en *ast* *betu* - *f* *pu* *hebsu* *tebuu*
 of garments, an abomination is he [in his] clothes. The shoemaker











bān *su* *er* *si* *xer* *tebhet* - *f*
 unfortunate is he most of all, for he chattereth











 *em*  *er*   *neheh*
 everlastingly,   *ufa* - *f*   *ufa*
 his strength is the strength








   *māau*
 of dead bodies,   *peshet* - *f*   *ameskau*
 he feeds upon leather.












   *ʔensmen*   *ām* - *k*   *ur*   *ʔefit*  *em*
 Being overburdened thyself by the Great of Terror do not

 *tefet*   *meʔet*  *en*   *hapu*  *au*   *hapu-*
 speak words of concealment, [for] he who acteth

 *f*   *ʔat* - *f*   *ari* - *nef*   *ām* - *f*  *em*  *tefet*
 secretly his body worketh it against himself. Do not speak

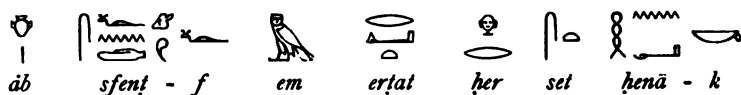
  *meʔet*  *en*   *per-ā* - *āb*  *au*   *hems-tu*   *henā* - *k*
 words of pride, even when thou art sitting with thyself,

 *ki tet*  *em*  *uāu*  *em*  *teʔet*   *ker*
 {otherwise} alone by thyself. Let not [a man] speak calumny
 said,

 *er*   *mutet* - *f*  *er*   *ābu*   *ser*   *pen*  *ar*
 against his mother for the sake of Chief this.



After hath come [to a man] wealth, let his hands be firm, { and let
him give }



his heart its desire ; do not set [thyself] against it { [when thou art]
with thyself, }



otherwise said, alone. By keeping in subjection the belly



thou wilt be listened to. If thou hast eaten three loaves of bread,



and hast drunk vessels two of beer, not



being filled [thy] belly, contend against it. If
(i. e., against greediness)



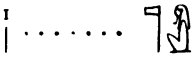




is satisfied another [therewith], do not stand up with those








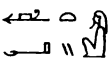





who break a board upon a stake.








THE DESTRUCTION OF MANKIND.


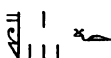


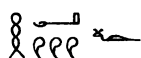


[XIXth dynasty.]

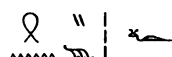

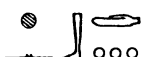








neter *ḫeper* *tesef* *em - ḫet* *un - nef*
 [Rā is] the god [who] created himself after he had risen












em *sutenit* *reθ* *neteru* *em* *ḫet*
 in royalty [over] men and gods, as well as [over] things,







uāti *un* *ān* *reθ* *her* *kat*
 the only One. Was mankind uttering








mešet *āstu* *eref* *ḫen - f* *ānḫ* *ufa* *senb*
 words [saying]:— Behold now, His Majesty, life, strength, health,









āauu *ḫesu - f* *em* *ḫet* *ḫāu - f* *em* *nub*
 has grown old, his bones are like silver, his limbs are like gold,








seni - f *em* *ḫesbet* *maāt* *un* *ān*
 his hair is like lapis-lazuli real. Was

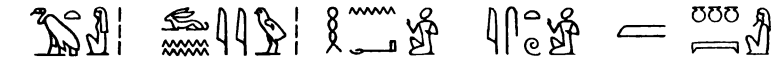






³ *ḫen - f* *ḫer* *setem* *mešet* *ān* *reθ*
 His Majesty hearing the words [which spake] mankind.

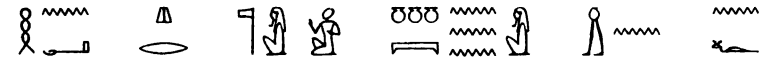

tet an hen - f anḫ uḥ senb en enti


Said His Majesty, life, strength, health, to those who were


em-ḫeta - f nās mā - nā er maat - ā
 following him: Call, bring to me my eye,



er Šu Tefnut - Seb Nut henā ātfu
 and Shu, and Tefnut, and Seb, and Nut and the fathers

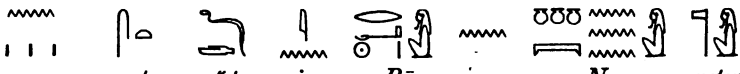

mut uneniu henā - ā āstu - ā em Nu
 and mothers who were with me when, behold, I was in Nu,

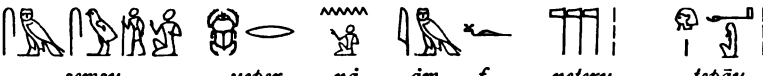

henā ḫer neter - ā Nu an - nef
 together with my god Nu. Let him bring



senḥi - f henā - f an - nek set em
 his ministers with him, bring thou them in

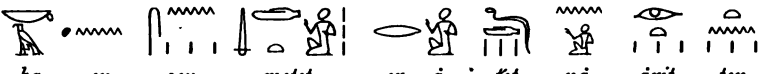

ketket ām maa reθ ām
 silence, that not may see mankind, not



uār āb - sen i - k henā - sen er ḥet āat
 may flee their hearts. Come thou with them into the temple,



n set teṯ ān Rā en Nu neter
 listening to them. Saith Rā to Nu :— O god
 (i. e., to thy words)



semsu ḫeper - nā ām - f neteru ṣepāu
 firstborn, came I into being from whom, and ye gods ancestors,



mā - ten reṯ ḫeperu em maat - ā
 take ye heed to mankind, they have turned against my eye,

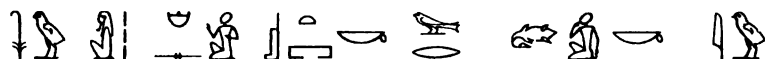

ka - en - sen meṣet er - ā teṯ - nā ārit - ten
 they speak words against me. Tell me [what] ye would do


er - es mā - ten - uā ḫehi - ā ān sma-
 concerning it. Give ye me, {search out for} Not will I slay
 {me [a plan].}


nā set er selem - uā teṯṯā - ten er - es
 them until I have heard what ye shall say concerning it.


teṯ ān ḫen en Nu sa - ā Rā neter āā
 Said the Majesty of Nu :— O my son Rā, god greater


er āri su ur er qemaiu
 than [he] that made him, older than those divine beings who created


 su hems auset - k ur senf - k au

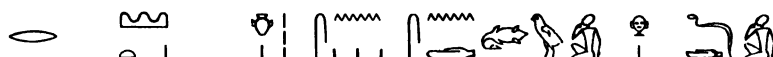
him! fixed is thy throne, great is the fear of thee; let


 maat - k er uaiu am - k tet

thine eye be upon those who have blasphemed against thee. Saith


 an hen en Rā mā - ten set uār

the Majesty of Rā :— Behold ye them fleeing


 er set abu - sen senfu her tet-

unto the mountains, their hearts are afraid by reason of what they


 en - sen tet an sen xeft hen - f fā


have said. Said they before his Majesty :— Cause
 (i. e., the gods said)


 sem maat - k hau - s - nek set








to go forth thine eye, [and] let it destroy for thee those [who]


 ua em fu an maat xenti

blaspheme [thee] with wickedness. Not an eye existeth


 am - s er hu - k set ha - s em

among them which can resist thee [when] it descendeth in

Het-Heru iu an eref netert len smam
 {the form of} Went forth then goddess this, it slew
 Hathor.


































nes reθ her set fet an hen en
 the people on the mountain. Said the Majesty of









netert pen iu em hetep Het-Heru arit en arit
 this god:— Come, come in peace, Hathor, the deed is done (?)









. Said goddess this:— Thou livest for me.









au sexem - na em reθ au netem her
 [When] I had gotten power over men it was pleasing to

ab-ā fet an hen en Rā au-ā er sexem
 my heart. Said the Majesty of Rā:— I will gain the mastery

em sen em suten em se-ānʿu - set xeper
 over them as king, destroying them. It came to pass that

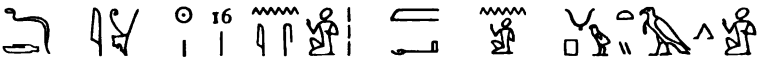









Sxet pu sebet ent kerh er rehet
 Sekhet of the offerings of the night waded about




her snef - sen saā em Suten-ḥenen

 in their blood beginning in Suten-ḥenen.




teṭ ān Rā nās mā - nā āputi

 Said Rā :— Call, bring me messengers




ḫau sānnu seḫs - sen šut

 swift and speedy, they [who] can run like the wind



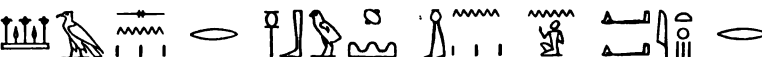
en ḫat ān ān tu enen āputi

 of the body. One brought these messengers



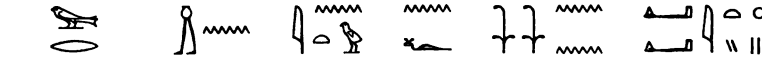
āpen her āāui teṭ ān ḥen en neter pen

 these straightway. Said the Majesty of god this :—



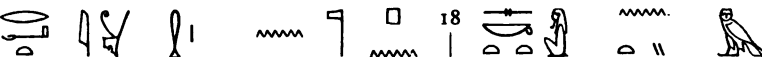
ša - sen er Ābu ān - nā šāšāāt er

 Let them go to Elephantine [and] bring me mandrakes in



ur ān ān tu nef enen šāšāāt

 great number. One brought to him these mandrakes,



eršā ān ḥen en neter pen Sektet enti em

 [and] gave the majesty of god this to Sektet who is in

Annu her net fāfāāt āpen āstu ʁer hent

 Heliopolis to crush mandrakes these. Behold when the women

her les pertu er heqt erfā an tu

 were crushing the barley for beer, and they were placing

fāfāāt āpen her sebet ten . . . snef

 mandrakes these in the beer-vessels [they became] the blood

en reθ ārit an tu heqt ārnet

 of men. Made they of beer vessels

MMMMMM iu an eref hen en sulen net (bāt)

 seven thousand. Came then the majesty of {the king of the}

Rā henā neteru āpen er maa enen


 Rā with gods these to see this

heqt āstu hef ta en smama

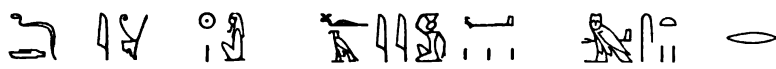
 beer. Behold, when it had become day after the slaughter


reθ an nelert em sesu sen nu


 of men by the goddess during their period (?) of



xentiθit met an hen en Rā neferiuii-
 sailing up the river, said the majesty of Rā :— Good is it,

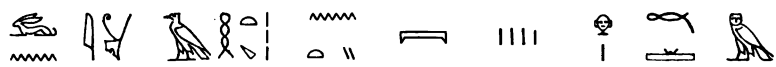

set au - ā er māket reθ her - s
 good is it. I am for protecting mankind against her.

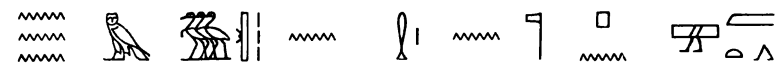

fet an Rā fai māset er
 Said Rā :— Let them carry and bring them to
 (i. e., the vases)



bua nes sma reθ am hep an
 the place in which she slew mankind there. Commanded


hen en suten nel (bāi) Rā em neferu
 the majesty of {the king of the North
 and South,} Rā during the beauties



kerh er erāt setet - tu enen slet
 of the night to make to pour out these {vases of sleep-
 producing (?) beer,}

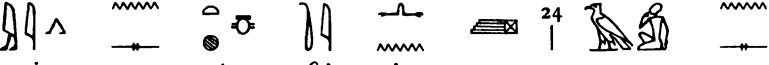

un an ahet enti pet ftu her meh em
 were the fields of the heavens four filled with

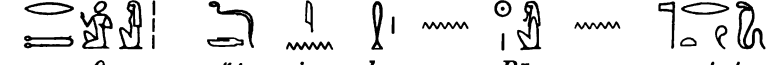

mu em baiu en hen en neter pen semt
 liquid by the Will of the majesty of god this. Came

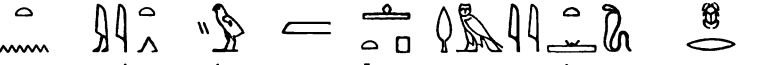

 ân neter ten em tuaiu gem - nes
 goddess this in the morning, found she
 (i. e., Sekhet)

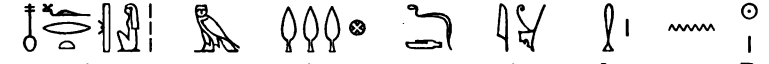

 enen her meht nefer ân hrai - set âm
 this [heaven] flooded, joyful became her face thereby,



 un ân set her seura nefer her âb - set
 was she drinking [thereof], pleasing [was it] to her heart,



 i - nes tex - thâ ân saa - nes
 she came being drunk, not knew she

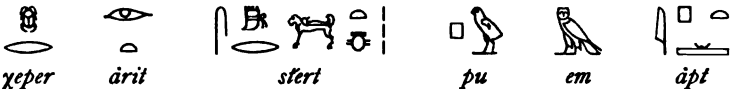

 reth tef ân hen en Râ en neter
 mankind [again]. Said the majesty of Râ to goddess

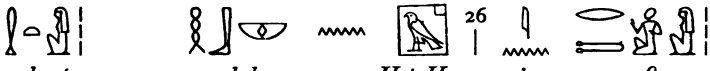

 ten it - iu em hetep amit xepet
 this :— Come, come, in peace, {O gracious goddess,
 [and henceforth]} there were

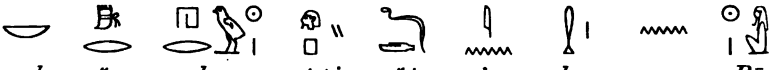

 nefert em Amem tef ân hen en Râ
 beautiful women in Amem. Said the majesty of Râ

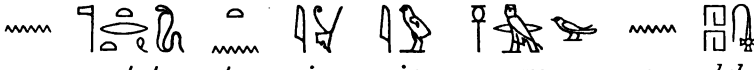

 en neter ten ari en set stertel
 to goddess this :— Let be made for her {vases of sleep-
 producing drink}

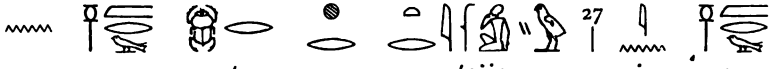

em trāiu renpit āpen set er hent - ā
 at seasons of the [new] year these; {they [shall be]} {in proportion} {[[to the number] of]}
 {my handmaidens.}

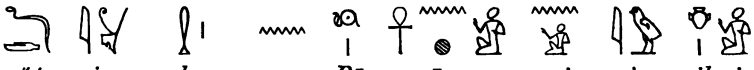

xeper ārit sfer pu em āpt
 There were made {vases of sleep-} according to the number
 {producing drink}

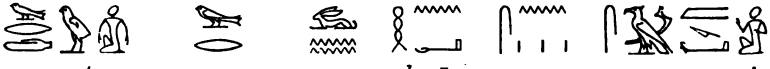

hent heb en Het Heru ān reθ
 of the handmaidens of the festival of Hathor by mankind



neb ter hru fepi teṯ ān hen en Rā
 all since the day first. Said the majesty of Rā



en netert ten ān āu mer en heh
 to goddess this :— Behold there is [to me] a pain of the fire





en mer xeper xer trāiu ān mer
 of sickness, cometh to me whence the pain?


teṯ ān hen en Rā ānχ - nā āu āb - ā
 Said the majesty of Rā :— I am alive, [but] my heart











urṯu ur unen henā sen smam - ā
 hath become exceedingly of being with them. I have slain
 weary (i. e., with men)























set sep en ati an un an
 them, {[[but there is]
a remnant} of {worthless
ones,} not was [their] destruction











autu a-a telet en neleru enti am - xet - f
 as wide as my power. Said the gods who were in his train :—













em beh em ur - k au-k se - xet - em
 Do not remain in thy weariness, thou art mighty









em merert - k te an hen en neter pen
 according to thy will. Said the majesty of god this











en hen en Nu hau - a ahe em
 to the majesty of Nu :— My members [are] powerless for

sep tepi an te an hen - f an u
 the first time, not Said his majesty, life, strength,











senb hetep se et a se et - a
 health :— {Let there come
into being} a field great : {and there came
into being} Sekhet-

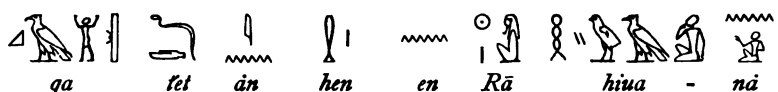











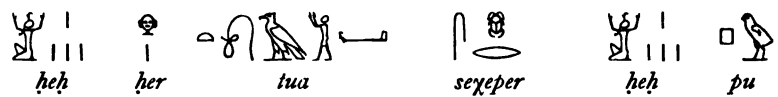
hetep pu aar - a semu am
 hetep ; I will plant green herbs therein :

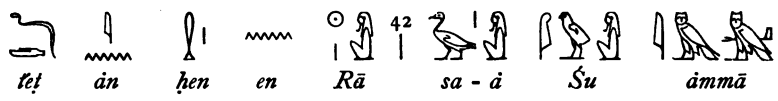

seḫeper *Seḫet* - *āaru* *pu* *ḫer* - *ā*
 and there came into being Sekhet-aaru; I will furnish [it with]



sau *em* *ḫet* *nebt* *āḫāḫ* *pu* *sebu*
 beings of things all which sparkle, that is to say [with] stars.



un *ān* *Nut* *ḫer* *seḫaḫa* *en*
 Was Nut trembling in [all]


qa *teḫ* *ān* *ḫen* *en* *Rā* *ḫiua* - *nā*
 her] form. Said the majesty of Rā :— I will make to exist


ḫeḫ *ḫer* *tua* *seḫeper* *ḫeḫ* *pu*
 millions to praise [me] : and there came into being millions.










teḫ *ān* *ḫen* *en* *Rā* *sa-ā* *Su* *āmmā*
 Said the majesty of Rā :— O my son Shu, give






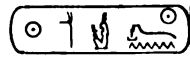

tu *ḫer* *sat* *Nut* *sa-nā* *ḫeḫ*
 thyself to [my] daughter Nut, and protect for me the millions



ḫeḫ *ām* *ānḫ* - *sen* *em* *ḫeḫu*
 of millions [who are] there, they live in darkness.








THE WAR OF RAMESES II AGAINST THE KHETA.




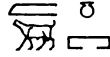




[XIXth dynasty.]










I.        
neter nefer xerp peh peh āā nextu
 The god beautiful, the Power, doubly mighty, great of strength,







     
het set nebt suten net (bāt) Usr-maāt-Rā-setep-en-Rā
 subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,

     
sa Rā Rā-meses meri Amen pa āhā ari en
 son of the Sun, Rameses, beloved of Amen. The halt [which] made








      
hen - f au-f hems her meht āment Qejet
 his majesty. He was encamped at the north-west of Kadesh,

       
au-f her āq em xennu pa xeru āā en
 he was going in among the enemy mighty of


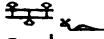





        
na en xeru en Keta au-f uāu her tep - f
 those of the wretched ones of Kheta. He was alone by himself,





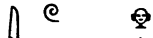
an ki henā-f gem-nef ānhu su
 not another [was] with him, he found surrounding him









MM + D en ā en hetrau em flet xat
 two thousand five hundred horsemen in four companies

em uat-f nebt āu-f her āuāu-sen ār-u
 on his path every. Was he smiting them making them


em āniu xer hāt sesemut-f āu-f her
 into corpses before his horses. Was he











xateb uru neb en set neb na senu
 slaying the princes all of foreign lands all, the brethren


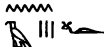



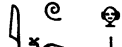



















en pa xer en xeta henā naif seru
 of the wretched one of Kheta together with his nobles

āau naif menfitu taif neθhetr āu-f her
 mighty, his soldiers, his cavalry. Was he














kebkeḅ - set xer her hrā-sen āu-f her
 casting down them throwing [them] upon their faces. Was he










em *āaiu* *en* *neter* *nefer*








in supplication to the god beautiful.
 (i. e., the king).

II.      

neter nefer āba ḥer menfitu-f ḥer - f








The god beautiful fighteth for his soldiers, he destroyeth









								
<i>pauet pau</i>	<i>sut</i>	<i>gen</i>	<i>sep</i>	<i>sen</i>	<i>em</i>	<i>next</i>	<i>an</i>	<i>un</i>
{ the nine foreign nations, }	a king	brave,	twice,	with strength.	Never			
		(or twofold)						
















ari - *nef* *sen* *aq* *em* *ast*

hath been made [his] second. Going in among the multitudes








menfitu en set neb ärit - sen em
 of the soldiers of foreign lands all [he] was making them into









tebtebet hebs ärit her - f em metet
 dead men. A reckoning was made for him of the phalli








ur en Keta fet en Neherina
 of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]

ḫua Rā ḫeft uben - f em ḫut äblet

 Praiseth Rā when he riseth in the horizon eastern

ent pet än Äusär Hu-nefer maäḫeru teḫ - f

 of heaven Osiris Hunefer, triumphant. He saith:—

änet ḫrā - k Rā em uben - f

 Homage to thee, [O thou who art] Rā in his rising and

Temu em ḫetep - f uben - k sep sen


 Tmu in his setting. Thou risest (twice),

pest - k sep sen ḫāā - θ em suten neleru

 thou shinest (twice), being diademed as the king of gods.

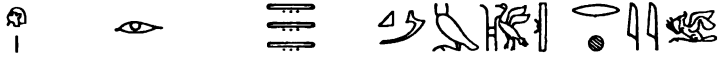
entek neb pet neb ta äri ḫeru

 Thou art the lord of heaven, the lord of earth, the maker of celestial




xeru *neter* *uāu* *xeper* *em* *sep*

 and terrestrial beings, God One, who came into being in time



lep *āri* *taiu* *gemam* *rexit*

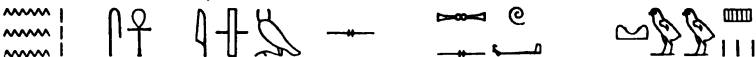
 primeval. The maker of the universe, the creator of mankind,



āri *Nu* *gemam* *Hāpi* *āri* *ent*

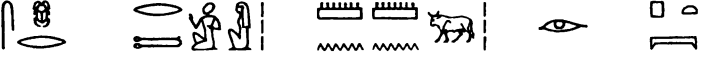
 the maker of Nu, the creator of Hāpi (Nile), the maker of

 (i. e., celestial waters)




mu *scānχ* *ām* - *s* *θesu* *tuu*

 water, making to live [what] is in it, knitting together the mountains,



sexeper *reθ* *menmen* *āri* *pet*


 making to come into being men and cattle, the maker of heaven



ta *nini* *en* *hrā - k* *hept - θ* *Maāt*

 {and of} Praise and homage to thy face, {O thou who art} by Maāt


 {earth.} {embraced}



er *trāui* *nem - k* *hert* *em* *āut āb*

 at the two seasons. Thou stridest {over the heights} in joy of heart,

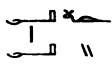
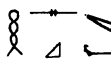


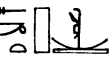

 (i. e., morn and eve) {of heaven}



Mer-teses *xeper* *em* *hetep* *Nekā* *xer*

 {the Lake} becometh satisfied [thereat]. Nekā hath fallen,



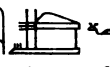
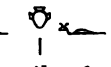


 {Tchestches} (i. e., a foe of Rā)

āāui - f *hesq* *sesep* *en* *sektet* *maāu*



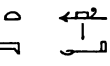



 his arms are cut off. Receiveth the *sektet* boat winds, and

 (i. e., the boat of
 the rising sun)


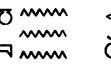

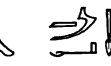
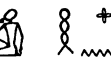
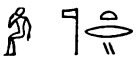
nefer *dm* *karā - f* *āb - f* *nefem* *ḫāāu*

 glad is he who is in his shrine, his heart rejoiceth [when] rising


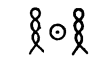



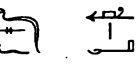
em *seḫem* *en* *pet* *uā* *sept* *pert*

 in the Form of heaven. O One [self]-provided, who cometh forth




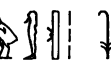
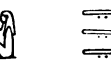
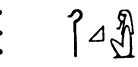
em *Nu* *Rā* *em* *maāḫeru* *ḫun* *netri*

 from Nu, Rā in triumph, child divine,


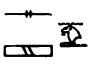

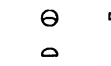


āuā *ḫeḫ* *utet - s* *mes* *su* *tesef* *uā*

 heir of eternity, its offspring, gave birth he to himself. One

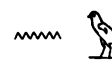

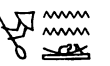


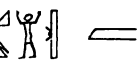
ur *tennu* *āru* *suten* *taiu* *ḫeq*

 mighty, manifold of forms, king of the universe, prince

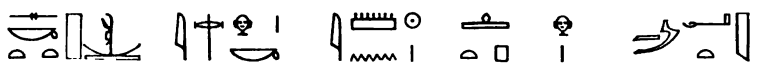
Annu *seš* *em* *tetta* *paul* *neteru* *em* *hennu*

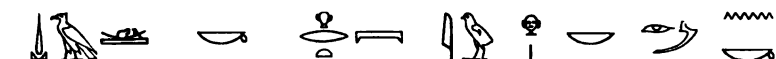
 of Ānnu traversing eternity. {The company
 (Heliopolis) of the gods } sing praises










en *uben - k* *ḫenen* *ām* *ḫut* *sega* *em*

 at thy rising sailing on the horizon, O exalted one in


sektet *ānet hrā-k* *Amen-Rā* *hetep* *her* *maāt*
 {the *sektet*} Homage to thee Amen-Rā, resting upon *maāt*, (i. e.,
 boat. thou art governed
 by unchanging laws).


fa - *k* *hert* *āu* *hrā* *neb* *maa* - *nek*
 Thou passest over the upper regions, doth face every see thee;


ruḥ-k *seqetef* *hen-k* *satu-k*
 thou germinatest, strideth on thy majesty, thy rays are


em *hrāu*
 upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

[XXth dynasty.]

<i>nerāu</i>	<i>I</i>	<i>ḥet</i>	<i>em</i>	<i>qehqeh</i>	<i>ānnu</i>	<i>II</i>	
Goat,	one.	Silver	in	beaten	tablets,	two.	

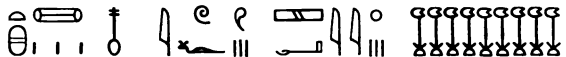
<i>nenibu</i>	<i>III</i>	<i>ḫemti</i>	<i>em</i>	<i>qehqeh</i>	<i>ānnu</i>	<i>IV</i>	
Trees,	three.	Bronze	in	beaten	tablets,	four.	

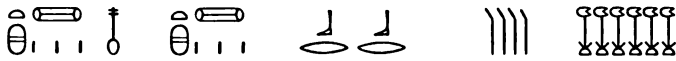
<i>gemā nefer</i>	<i>tu</i>	<i>V</i>	<i>ḥehennu</i>	<i>hennu</i>	<i>X</i>	<i>ḫet</i>
Linen fine	garments,	five.	Crystal,	measures	ten.	Wood

<i>en</i>	<i>ānti</i>	<i>XV</i>	<i>ānti</i>	<i>hannu</i>	<i>XX</i>
of	<i>ānti</i> unguent,	fifteen.	<i>Ānti</i> unguent,	measures	twenty.

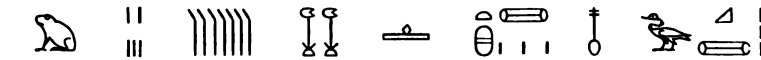
<i>ḥet</i>	<i>mesḥa</i>	<i>L</i>	<i>reḥ</i>	<i>100</i>	<i>māfek</i>
Plants,	measures	fifty.	Men,	one hundred.	Turquoise,


<i>ḫeperā</i>	<i>200 + 20 + 4</i>	<i>ḥehen</i>	<i>ḫetem</i>	<i>1000 + 500 + 50</i>					
scarabs,	224.	Crystal,	rings,	1550.					


tau nefer auf sai
Nefer bread, flesh, cakes,
 $9000 + 800 + 40 + 5$
 9845.


tau nefer tau berber
Nefer bread, loaves of pyramid form,
 $40,000 + 6000 + 500$
 46,500.


tau nefer tau het en ufennu
Nefer bread, loaves white for offerings


 $100,000 \times 5 + 70,000 + 2000$
 572,000. *hetep tau nefer aqu*
 Total, *nefer bread, cakes*


seven $100,000 \times 28 + 40,000 + 4000 + 300 + 50 + 7$
 various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

<i>Re</i>	<i>en</i>	<i>neter</i>	<i>neteri</i>	<i>χeper</i>	<i>tesef</i>
Chapter	of	the god	divine,	the creator of himself,	

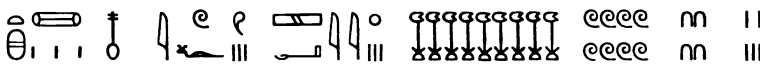
<i>ari</i>	<i>pet</i>	<i>ta</i>	<i>māu</i>	<i>en</i>	<i>ānχ</i>	<i>χet</i>
the creator of heaven, earth,			breath	of	life,	fire,

<i>neteru</i>	<i>reθ</i>	<i>āul</i>	<i>menmenu</i>	<i>tefset</i>	
gods,	men,	beasts,	cattle,	reptiles,	

<i>apt</i>	<i>remu</i>	<i>suten</i>	<i>reθ</i>	<i>neteru</i>	<i>em</i>	
fowl of the air,	fish,	king of	men and gods	in		


<i>χer</i>	<i>uā</i>	<i>henti</i>	<i>er</i>	<i>renput</i>	<i>āst</i>	<i>renu</i>
form	one [to whom]	<i>henti</i> periods are as	years,	many of names,		

<i>ān</i>	<i>reχ</i>	<i>pfi</i>	<i>ān</i>	<i>reχ</i>	<i>pfi</i>	<i>neteru</i>
not	known	are they,	not	know	them	the gods.



tau nefer auf sai 9000 + 800 + 40 + 5

Nefer bread, flesh, cakes, 9845.



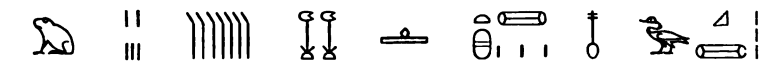
tau nefer tau berber 40,000 + 6000 + 500

Nefer bread, loaves of pyramid form, 46,500.



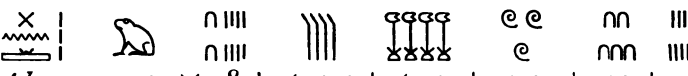
tau nefer tau het en ufennu

Nefer bread, loaves white for offerings



 $100,000 \times 5 + 70,000 + 2000$ *hetep tau nefer aqu*

 572,000. Total, *nefer bread, cakes*













































seven $100,000 \times 28 + 40,000 + 4000 + 300 + 50 + 7$

various 2,844,357.

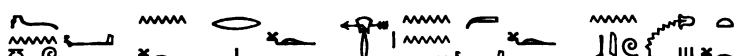
THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]


						
<i>Re</i>	<i>en</i>	<i>neter</i>	<i>neteri</i>	<i>ḫeper</i>	<i>tesef</i>	
Chapter	of	the god	divine,	the creator of himself,		
						
<i>āri</i>	<i>pet</i>	<i>ta</i>	<i>māu</i>	<i>en</i>	<i>ānḫ</i>	<i>ḫet</i>
the creator of heaven, earth,			breath	of	life,	fire,
						
<i>neteru</i>	<i>reṯ</i>	<i>āut</i>	<i>menmenu</i>	<i>teṯfet</i>		
gods,	men,	beasts,	cattle,	reptiles,		
						
<i>apī</i>	<i>remu</i>	<i>sulen</i>	<i>reṯ</i>	<i>neteru</i>	<i>em</i>	
fowl of the air,	fish,	king of	men and gods	in		
						
<i>ḫer</i>	<i>uā</i>	<i>ḫenti</i>	<i>er</i>	<i>renput</i>	<i>āst</i>	<i>renu</i>
form	one [to whom]	<i>ḫenti</i> periods are as	years,	many of names,		
						
<i>ān</i>	<i>reḫ</i>	<i>pfi</i>	<i>ān</i>	<i>reḫ</i>	<i>pfi</i>	<i>neteru</i>
not	known	are they,	not	know	them	the gods.


her nesti xuti āaut neteri

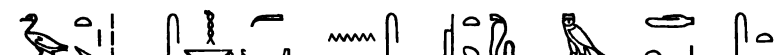
upon the throne of the two horizons. Had grown old the divine one,


ennu - nef re-f sati - f nebaut - f

he dribbled at his mouth, he shot out what flowed from him


er ta pekās en su seyer her

upon the earth, what he spat out fell down upon


sat sek - nes Auset em fet - set

the ground. Kneaded Isis in her hand


henā ta unnet her set qet - nes

with earth that which was on it, she built
(i. e., made)


set em fetfeti sepsi āri en set


it in the form of a serpent sacred, making it



em qaā hetī ān nemunemua - s


in the form of a dart. Not went forward it

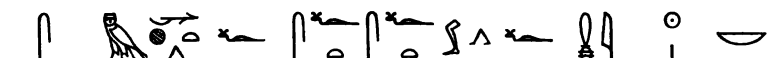

ānχ - θā er xeft - set xaā - set hamu

alive before her face, [but] she left it lying



her uat āpep neter āa her set er āba - f
 on the path went the god great along it according to his wish

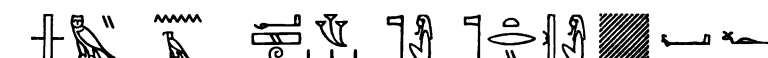

emxet tau-f neter sepsi xāa - f er
 in his two lands. The god sacred rose [and came]

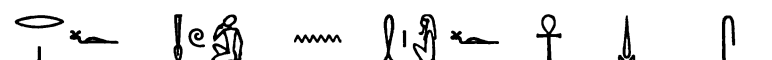

ha neteru em Aa-perti ānḫ ufa
 forth, the gods of the great double house, life, strength,

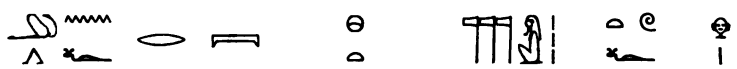

senb emxet - f sefsefet - f md hru neb
 health, following him; he strode on as [he did] day every.


unḫu - set em tefet sepsi xet
 Shot out its fang the serpent sacred, and the fire

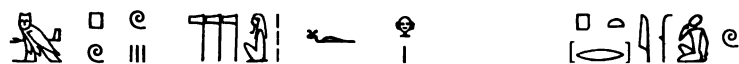

ānḫet per - θā ām - f tefef fer - nes
 of life was going out from his own body, it destroyed


āmi na āsu neter neteri - f
 the dweller among the cedars, the god divine he opened


re - f xeru en hen - f ānḫ ufa senb
 his mouth, the cry of his Majesty, life, strength, health,


pēh - nef er pet paut neteru tuf her

reached up to heaven. The company of the gods it was for [saying],


mā pu - u neteru - f her petrā-u

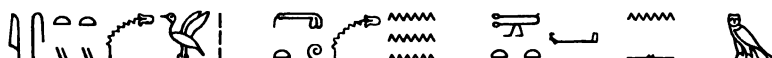
What is it? and its gods [were] for [saying], What is the matter?


ān qem - f er usebt her - f

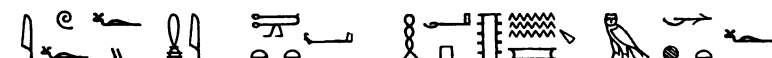
Not found he [the power] to answer concerning it.


ārti - f her xetxet āt - f neb

His two jawbones rattled, his limbs all


āstili metu θelet - nef em


trembled, the poison gained the mastery in


āuf - f mā θelet Hāpi em xet - f

his members as gains the mastery Hāpi in his course.


neter āa smen - nef āb - f - f er

The god mighty stablished his heart, he cried out to


āmi xet - f māi - ten nā xepert em


those in his train :— Come to me, {you [who] are produced} from








my members, ye gods [who] came forth from me. Cause ye to know




Kheperā it, [I am] wounded by a thing deadly, knoweth it









my heart. Not have seen it my eyes, not hath made it









my hand, not know [I] it who hath done it to me any one. Not








have I tasted pain like unto it, {not [any-thing]} is more painful









than it. I am a prince, the son of a prince, the issue produced







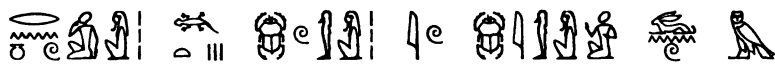

by a god. I am the great one, the son of a great one;





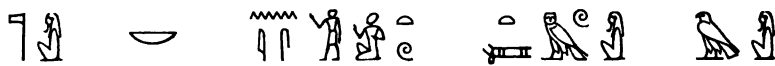



hath thought out my father my name. I am of many




rennu *āst* *ḫeperu* *āu* *ḫeperā - ā* *unu* *em*

 names, of many forms, my being existeth in



neter *neb* *nās - ā - tu* *Temu* *Heru*

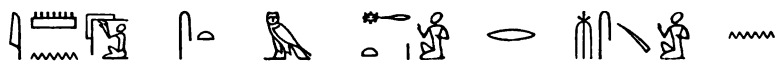
 god every. I have been proclaimed by Tmu and Horus,



ḫekennu *āu* *teṭ* *ātf - ā* *mut - ā* *ren - ā*

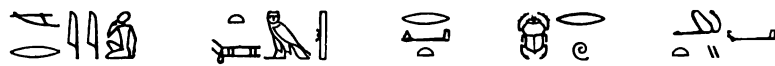
 { the gods who } Have uttered my father and my mother my name,

 give names.



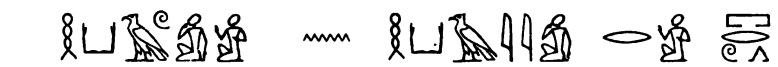
āmen - set *em* *ḫat - ā* *er* *mes - ā* *en*

 hidden was it in my body by my begetter so



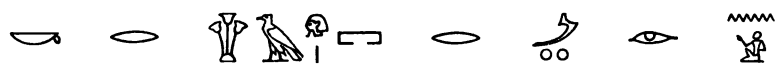
meri *tem* *erṣāt* *ḫeperu* *peḥti*

 that not might be allowed to gain power



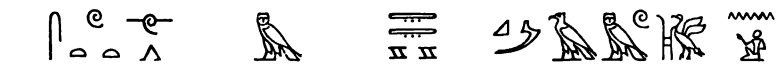
ḫekau - ā *en* *ḫekai* *er - ā* *peru*

 he who would enchant me by [his] enchantments over me. I had




k[uā] *er* *ḥa* *er* *maa* *āri - nā*


 come from within to see what I had made,





stulet *em* *tasi* *gemamu - nā*

 [and] was passing through the universe [which] I had created,

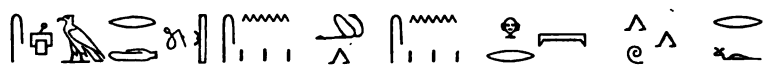

em *telem* *xer - a* *an* *rex - a* *su*
 when [something] aimed a blow at me, not know I what.



an *xet* *as* *pu* *an* *mu* *as* *pu* *ab - a* *xeri*
 Fire is it? Water is it? My heart containeth

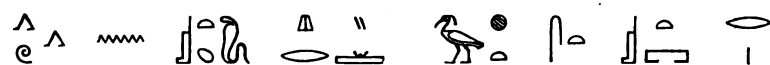

 *hāt - a* *astiti* *āt* *xeri* *mes*
 fire, my limbs tremble, my members contain the children

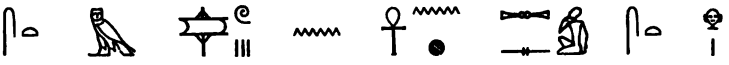

hesu *ammā* *antu - nā* *mesu - a*
 of quakings. I pray you let be brought to me my children



neteru *xui* *melet* *rexī* *re - sen*
 the gods, mighty of words, skilful is their mouth,

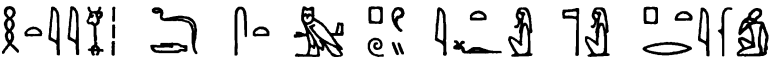

sart - sen *peh - sen* *her* *iu* *er-ef*
 their powers they reach to heaven. Came to him

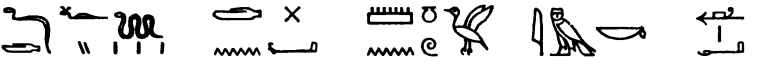

mesu *neter* *neb* *am* *xeri* *akebu - nef*
 [his] children, god every there with his cries of weeping.

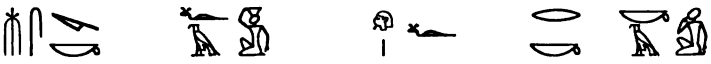

iu *en* *Auset* *xeri* *xut - set* *auset* *re*
 Came Isis with her powerful words, the place of

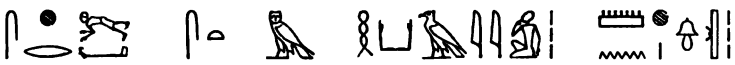

set em nifu en ānḫ ʔes - set ʔer
 her mouth with the breath of life, her incantations

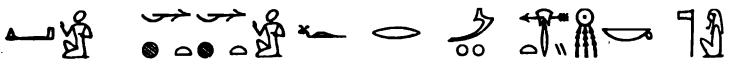

ʔer ment mettu - set seānḫ ʔa
 destroy diseases, her words make to live dead



ʔeti ʔet - set mā pui ātf neter petra
 throats. Said she : What is this, O father divine, what is it?








ʔetfi ʔen mennu ām - k uā
 A serpent hath shot sickness into thee, a [thing]


mes - k fa ʔep - f er - k ka
 which thou hast made hath lifted up its head against thee. Verily











seḫer - set em ʔekai menḫ
 shall be overthrown it by words of power beneficent,


ʔā - ā ʔetḫet - f er maa sati - k neter
 I will make it to depart in the sight of thy rays. The god









ʔeseri āpu - nef re - f ānuk pu semi
 holy opened he his mouth [saying] : I was passing









her uat sutut em tauī set - ā
 along the way going through the two lands of my country








āba en ab-ā er maa qemamu - nā
 wishing my heart to see what I had created,








χunen - nā em tetfi ān maa set ān
 [when] I was bitten by a serpent not saw [I] it.








χet ās pu ān mu ās pu qebebḥ - kuā er
 Fire is it? Water is it? I am colder than








mu semem - kuā er sešet ḥāt - ā neb
 water, I am hotter than fire. Members my all

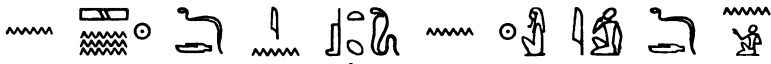
er χeri felet tuā āstīti
 [are] in a state of sweat. I tremble,

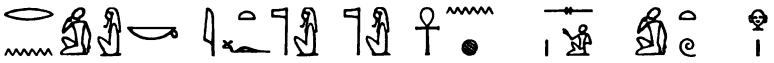









maat - ā ān smen ān qemḥu - ā
 my eye is without stability, not can I see

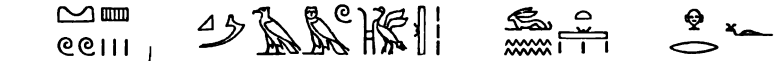








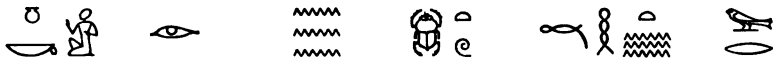
pet ḥu mu her ḥrā - ā em trā
 the heavens. Riseth water on my face [as] in the time



en semu tef an Auset en Rā ā tef - nā
 of summer. Said Isis to Rā:— O tell me



ren - k ātf - ā neter ānḫ sa - tu her
 thy name, O my father divine, {for} the person who [hath
 {liveth} power] over



ren - f ānuk āri pet ta thes
 his name. [Said Rā]:— I am the maker {of the} {and the} knitting
 {heavens} {earth,} together

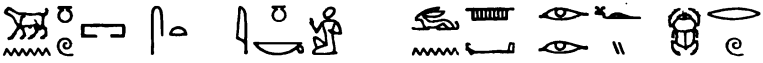

tuu gemamu unnet her - f
 the mountain land, and creating what existeth upon it.

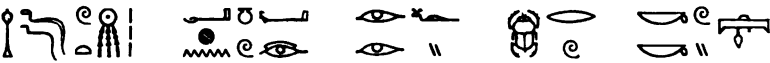

nuk āri mu ḫepertu Meht - ur
 I am the maker of the water, {making} into being Meht-ur,
 {to come}


āri ka en mut - f ḫeperu
 making the "Bull of his mother", the creator



nelemnelemiu nuk āri pet sešeta
 of love-joys. I am the maker of heaven and have decked

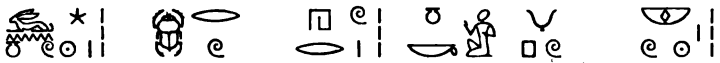

ḫuti fāt-ā ba nu neteru em
 the two horizons, I have placed the soul of the gods

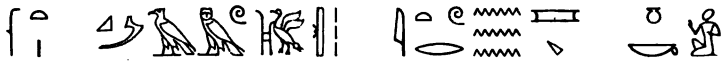

xennu - *set* *anuk* *un* | *maui-f* *xeperu*
 within it. I am [he who when he] opens his eyes becometh



hetellu *axennu* *maui-f* *xeperu* *kekui*
 light, [when he] shutteth his two eyes becometh darkness.



hu *mu* *Hapi* *xefi* *utu - nef*
 Rise the waters of the Nile when he giveth the order,



an *rex* *en* *neleru* *ren - f* *nuk* *ari*
 not know the gods his name. I am the maker


unnu *xeperu* *hru* *nuk* *apu* *hebu*
 of the hours, the creator of the days. I am the opener of the festivals


renpil *qemamu* *alru* *nuk*
 of the year, the creator of streams of water, I am



ari *xet* *anxet* *er* *sexeperu* *kat* *en*
 the maker of the fire living making to be done the works of


am *nuk* *xepera* *em* *fuauu* *Ra* *em*
 the houses, I am Khepera in the morning, Rā in




 āhāu - f Temu āmi māšeru ān

his culmination and Tmu in the evening. [But] not




 xesef met em semi - set ān

was driven the poison out of its course, not



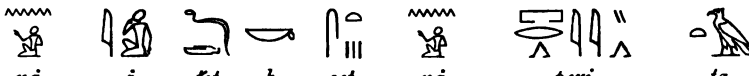
 nelem neter āa teṭ ān Auset en Rā

was relieved the god great. Said Isis to Rā :—




 ān ren - k āpu em na teṭu - k

Not is thy name mentioned among the things [which] thou
hast said



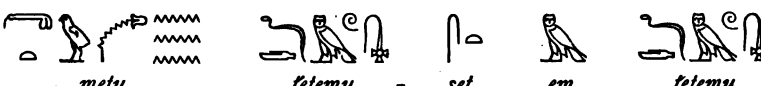
 nā ā teṭ - k set nā peri ta

to me. O tell thou it to me, and shall come out the



 metu ānḫ sa teṃu - tu ren - f

poison. Shall live a person being declared his name.




 metu teṭemu - set em teṭemu


The poison it burned with burnings,

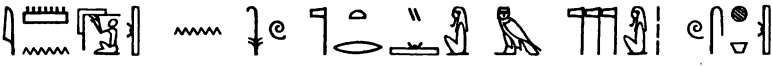


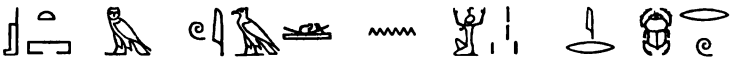
 seḫem - nes er nebāu en ārt teṭ ān


it was stronger than the flames of fire. Said the

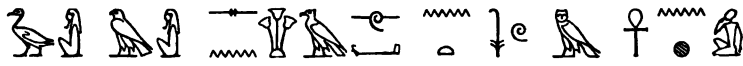

hen en Rā fāt - nā hehuti mā Auset
 Majesty of Rā :— I give myself to be searched out by Isis,



per em ren - ā em xat - ā er xat - s
 shall come forth my name from my body into her body.



āmen en su neteri em neteru usex
 Hid himself the divine one from the gods, wide
 (i. e., empty)



āuset em uāa en heh renput ār xeperu
 was the seat in the boat of millions of years. When it became

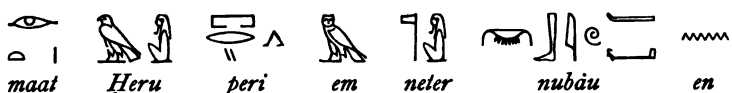

mā sep pert ent āb teḥ - s en
 about the time of the coming forth of the heart, she said to

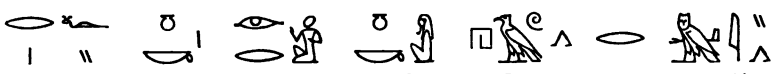

sa Heru senḥa ent su em ānḫ
 [her] son Horus :— Let bind himself him by an oath sworn
 by the life

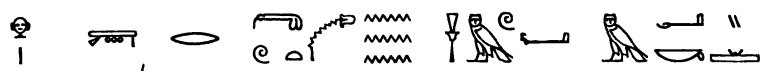

neter erḫāt neter maaui - f neter āat
 of the god, that may give the god his two eyes. The god great



uḥes - nef her ren - f Auset ur
 was taken from him his name, [and] Isis the great lady


hekafu sept metu per em Rā
 of enchantments [said] :— Run, poisons, come forth from Rā.

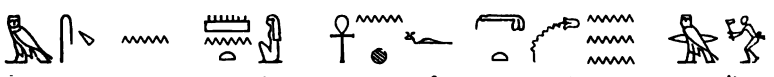

maat Heru peri em neter nubäu en
 O Eye of Horus, come forth from the god and shine without



re - f nuk āri - ä nuk hau er māāi
 his mouth. I, I have worked. I dismiss to descend









her ta er metu seḫemu māki
 upon the ground the poison which hath been overcome. Verily


uḥes en neter āa ren - f Rā
 hath been taken from the god great his name. Rā,






ānḫ - f met mit ḥes rer men
 may he live! the poison may it die! and conversely. A certain one,


mes en ment ānḫ - f met mit
 the son of a certain one, may he live, the poison may [it] die.


keḥ en Auset ur ḥent neteru
 [This] said Isis, the mighty lady, the mistress of the gods,

her *tui* *en* *Temu* *henā* *Heru* *hekennu*
 over an image of Tmu and Horus the divine givers of names,

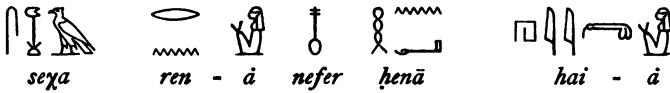





erpi *Auset* *tut* *Heru*

[and over] a figure of Isis, and an image of Horus.

FROM THE MONUMENT OF UAH-ĀB-RĀ EM KHU.

[XXVIth dynasty.]



May be remembered my name $\left\{ \begin{smallmatrix} \text{[for]} \\ \text{good} \end{smallmatrix} \right\}$ with [those of] my husband



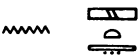
and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PATEPEP.




[XXVIth dynasty.]



Spreadeth she thy mother Nut over thee in her name










of "Hidden".

2.      
un - nek āā pet set - nek


Shall be opened to thee the doors of heaven, shall be unbolted for thee

    
āā / sehet setep - θ mut-k nut

the doors of the stars of light, shall receive thee thy mother Nut.

3.       
meš an Tep - tu - f xent neter het am





Saith he who is on his hill, the chief {of the divine house,} who is

       
Ut neb Ta-teser neter āā neb geres







in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,

      
erfā - nā em - sa-s em sa neb









"I work behind her with protection every".

4.      
un āā en xut āhā - k

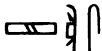

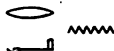




Shall be opened the doors of the horizon, thou shalt stand up

     
āref ia pen per em Tem

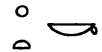

then on earth this coming forth as Tem.

5.        
hetep - θ xu - ā em bener neb emm








Thou retest; my strength is with sweetness all among









sesu Ausâr erfâ - nâ uat em xabesu ân
 the servants of Osiris. I give a way among the stars. Not




mit - k kella
 shalt thou die for ever.

6. 












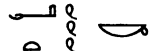
ha Ausâr erfât en Heru femt - Ou
 Hail Osiris! Granteth Horus [that] thou shalt be gathered together.







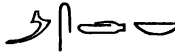
neteru sen - sen er-k em ren - sen pu en
 The gods they join with thee in name their of









sen ent âteruit
 "Brethren of the shrines of the North and South".

7. 






ha Ausâr âh - nek neteru ât - k
 Hail Osiris! Unite for thee the gods thy members,
















femt kesu - k seruf en Anpu mast - k
 collecting thy bones. Maketh strong Anubis thy legs
















xent mennu - f seseft - f tu er pet
 in his building; he leadeth thee into heaven.

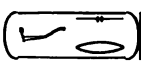




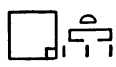
THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.







renpit met ḫemennu Heru neter ḫat suten net
 Year eighteen of Horus, the divine body, the king of the
 North and South,








neter ḫat neter ḫat Heru nub
 the divine body, { the king of the } the divine body, the golden Horus,
 { North and South, }








Teser ḫet ḥāt pā ḥeq ḥet
 Tcheser. When { [to] the hereditary } the governor of the temples
 prince,




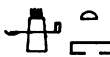


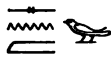
reset mer ḫenti em Ābet Māṭār
 of the the overseer of the Nubians in Ābet Māṭār,
 south, (Elephantine or Aswān)

















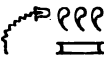

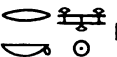




āntu - nef utu suten pen er erṭā
 was brought to him royal despatch this :— [This is] to make thee


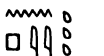



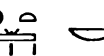











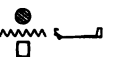



reḫ - k un - ā ḫer gemui er āuset
 to know [that] I am possessing trouble upon the throne







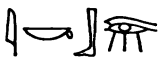
 *urt*
  *er*
  *āmu*
  *het āat*
  *un*
  *em*
  *senem*
 great for those who are in the great house. Is in affliction
 (i. e., palace)





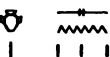
 *āb-ā*
  *em*
  *fu*
  *er*
  *āa ur*
  *xeft*
  *tem*
  *iu*
 my heart because of an evil great exceedingly, for not hath risen

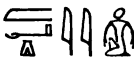
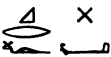
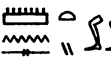


 *Hāpi*
  *em*
  *rek - ā*
  *em*
  *āhā*
  *renpit*
  *sexeft*
 the Nile in my time during a period of years seven.




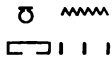


 *ket*
  *nepi*
  *user*
  *renpit*
  *huā*
  *xeft*
  *neb*
 Scarce is grain, are lacking herbs, wanting are things all

 *geq - sen*
  *xenp*
  *sa*
  *neb*
  *em*
  *[sennu]-f*
 [which] they can eat. Stealeth man every from his neighbour.

 *āq - sen*
  *er*
  *tem*
  *sem*
  *xi*
  *em*
  *ākeb*
 They would run but cannot move. The babe is in tears,

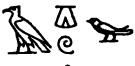





 *hun*
  *em*
  *senb*
  *āa*
  *āb - sen*
 the child drags himself along, [as for] the old their heart

 *māfi*
  *qeref*
  *menseti - u*
  *hufet*
  *er*
 is stricken down; totter their legs [and they] sprawl upon








ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are







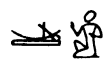
aķu *setu* *ķebħa* *sent* *χer* *χet*

empty of counsel, is broken open the treasury, instead of money








per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated







āb-ā *ān* *er* *ħāt* *net* *un* *ām-ā*

my heart going back to the aforetime upon the deliverer who was in my place








trāt *neteru* *heb* *χer heb ħer řep* *I-em-ħetep*

in the time of the gods, {the ibis-} the *kher-ħeb* in chief, I-em-ħetep
 {god, } (i. e., the chief reader) (i. e., Imouthis)

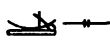





sa *Ptaħ* *Res-āneb-f* *seb* *āuset* *mes*

the son of Ptaħ of his South Wall. Where is the place of the birth
 (i. e., of Memphis)









en *Ĥāpi* *mā* *trā* *ħek-s* *neter* *neteri*

of the Nile? Who then is its guardian? [What] god [or] goddess









ām-s *pe-trā-tu* *seχem-f* *un-f* *smen* *āp-*

is in it? What then is his form? Is it he who hath announced







nā āpā renet sem - ā en xent Het-seket

to me the provisions { of the harvest? } I will go to the dweller in Het-sekhet























su *ermen* *ab - f* *en* *sa* *neb* *er* *ari - sen*











who weareth out his patience on person every in [what] they do.

bes-ä *er* *het* *ānḫet* *peṯ-ä* *barā (?)*






I will enter into the house of life, I will unroll the written scrolls.








ānnu - f s *er - a* *her-ā* *saut - f - a* *em*

he came back to me immediately, he informed me concerning

hail *Hāpi* *xet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written

sen am qefa - f - na reu amen
 are they therein. He revealed to me the chapters hidden
























àu ɬepāu ɸet metet er sen ʔn
 [my] ancestors took [their] way to them; not [existed]









sen - sen em sulen terter rek tem - f

their seconds with [any] king since the creation of time. He spake







nā un nut em her-ab ennu sper

to me :— There is a town in the midst of the stream, cometh forth





       

Hāp [ām-s] Ābet pu ren - f hā hai pu

Hāpi from it; Ābet is its name, { at the beginning } { the first town } was it.








II.      
se-ne-le-mem *ab - a* *ter* *se-le-m - a* *enen* *āq*
Was doubly glad my heart when I heard this. [I] went in,

ses *meru* *unx* *ari*
 revealed [to me] the superintendents what was sealed. Was made





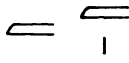





āb *āri* *sem* *Seta* *āri*

the libation, was made the celebration of the mysteries, was made

						
<i>āb</i>	<i>āat</i>	<i>uŋen</i>	<i>ta</i>	<i>heqt</i>	<i>apʔ</i>	<i>āh</i>
an offering	great, an offering of bread,		beer,	ducks,	oxen	[and]

<i>yet</i>	<i>neb</i>	<i>nefer</i>	<i>en</i>	<i>neteru</i>	<i>neteret</i>	<i>amu</i>
things	all	good	to the gods [and]	goddesses who are in		

Ābet *tem - tu* *ren - sen* *em* *kes*

Elephantine, are proclaimed their names in the place [called]









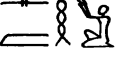














ster *āb* *em* *āny* *usr* *gem - ā* *neter* *āhā*

"Resteth the heart in life and strength". I found the god standing

em *senk-ā* *sehetep - nef* *em* *ṭua* *semeḥ-*

before my sight, he was gratified at [my] adoration, and I made

s *embaḥ - f* *ābi* *maat - f* *ser* *āb - f*

supplication before him. Opening his eyes, was moved his heart,



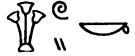


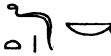








ualet *ḫeru - f* *nuk* *ḫnemu* *nub - k* *āāui-ā*

spake his voice, { [saying]:
I am } Khnemu thy creator. My two hands

ḥawi - k *er* *sega* *ṭet - k* *er* *snib*

were upon thee to knit together thy body, to make healthy









āhāu - k *ut-ā* *āb - nek* *āat* / *ḫer* *āat* /

thy members; I gave a heart to thee. Stones [lie] upon stones



































 *ter* *baḥ* *ān* *āri* *kat* *ām - sen*







... from times of old, { [but] no
one hath } done work with them







      
er ket het neter er semauī smu
 to build the temples of God, to repair what is in ruins,








      
er āb āterui āri ārit en neb - f
 to carve the shrines [or] to do the work of his lord.
 of the North and South,







     
terenti nuk neb nub nuk nub - f
 Because I am the lord, the creator, I am he [who] formed

     
s tesef nu āa ur xep ker
 himself, the watery abyss great exceedingly which existed from

     
hāt Hāp xenθ er mer - f er
 the beginning; the Nile riseth at his pleasure to make

     
senbet fa her - ā ut - ā sem
 healthy the labourer for me. I am the director [and] guide

      
sa neb er unnut-sen tennu tef neteru
 of mankind all in their hour, a mighty god, the father of the gods,

     
Su ur her ta un merti
 Shu, the mighty one, the prince of earth. Are the two halves
 (i. e., east and west)

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]











renpit XXIII Qerpiaset hru XXIV enti
 Year twenty-three, [month] Gorpaaios, day twenty-four, which









ari en amu Ta-mert abet fju pert
 maketh according to the people of Egypt month fourth of the spring,





























hru XXIV xer hen en Heru hunnu
 day twenty-four, under the Majesty of Horus the child,

χᾱᾱ em suten her auset tef - f ur
 diademed as king upon the seat of his father, {King of the North and South,} mighty

pehpeh smen laui senefer Ta-mert
 of valour, the establisher of the two lands, making happy Egypt,

menχ ab xer neteru Heru nub uat
 beneficent of heart before the gods, the golden Horus, bestowing




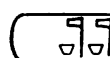














ānḫ en hamemu neb ḥeb Ptaḥ mā āḥi
 life upon mankind, the lord of festivals Ptah like, prince




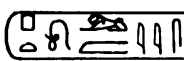













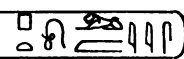

Rā mā suten net (or bāl) neterui ātf meri āu en
 Rā like, { king of the } of the gods the father-lovers the heir,
 { North and South, }






Ptaḥ setep usr ka Amen Rā seḫem meri
 of Ptah the chosen one, mighty one of the ka the Form of Rā beloved,
 of Amen,

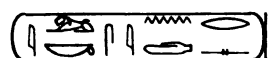




sa Rā Ptualmis ānḫ fella Ptaḥ meri
 son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,







neterui per sa en Ptualmis ḥenā
 the gods made manifest, son of Ptolemy and










Arsenat neteru ātf meri āb en
 Arsinoë, the gods the father-lovers, [being] priest of

Alksānters ḥenā neterui neḥ ḥā neterui sen
 Alexander and of the gods Saviours, and the gods
 brothers,


















ḥā neterui menḫ ḥenā neterui ātf meri ḥā
 and the gods beneficent, and the gods father-lovers,










neter *per* *Ptualmis* *sa* *Perrifes*

and the god made manifest Ptolemy, the son of Pyrrhides,








au *Temetriat* *sat* *Ourimkus*

was Demetria, the daughter of Telemachus,












fa *sep* *en* *gen* *mā* *Barenikat*

the bearer of the reward of valour of Berenice


ta *menx* *au* *Arsenat* *sat*





the beneficent, was Arsinoë the daughter

Qatmus *fa* *fennu* *mā* *Arsenat*











of Cadmus, the bearer {of the basket} of Arsinoë,













ta *sent-s* *mer* *au* *Irenat* *sat*

the sister-lover, was Irene, the daughter

Ptualmis *āb* *en* *Arsenat* *ta*

of Ptolemy, the priestess of Arsinoë, the

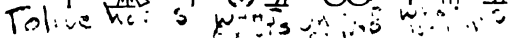
ātef - s *meri* *hru* *pen* *sexau* *au* *meru*

father-lover, on day this was made a decree. Were the governors

TEXTS

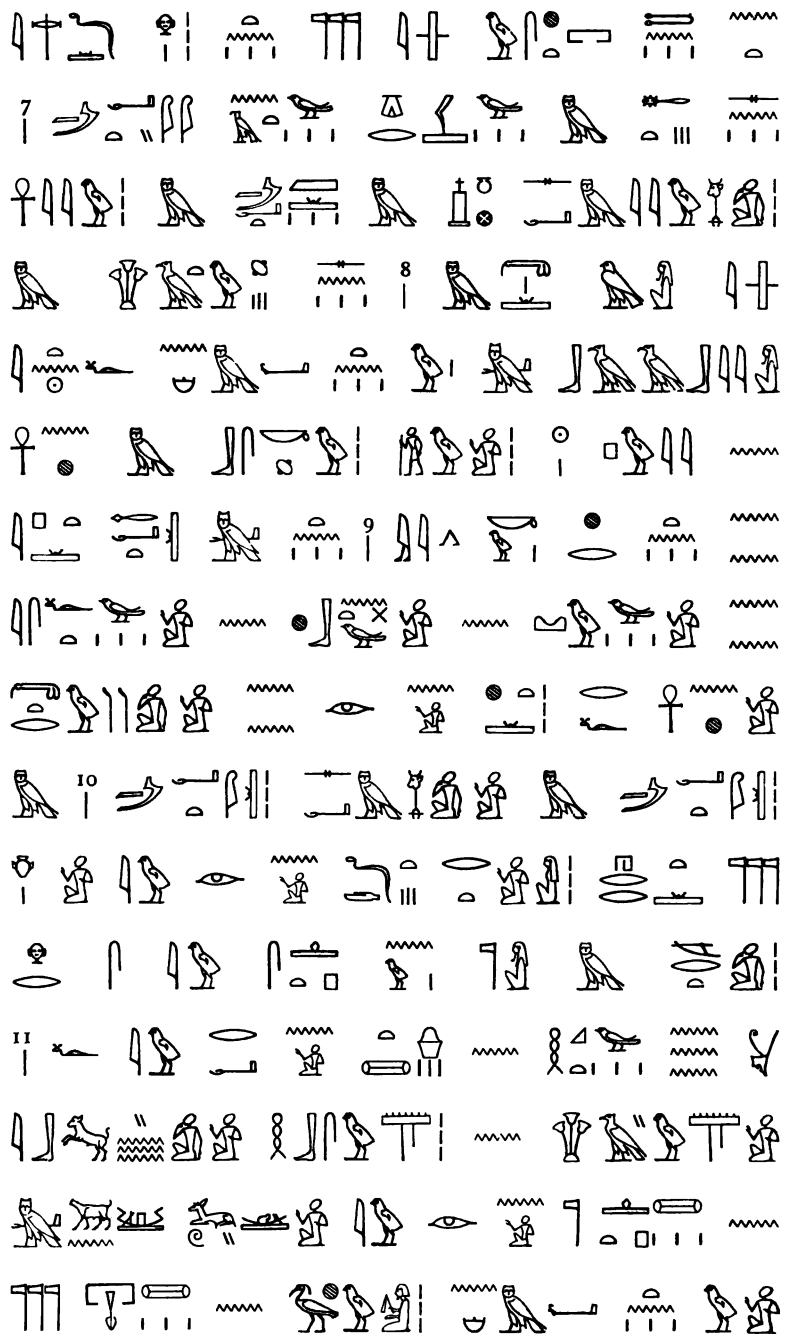
TO BE TRANSLITERATED AND TRANSLATED

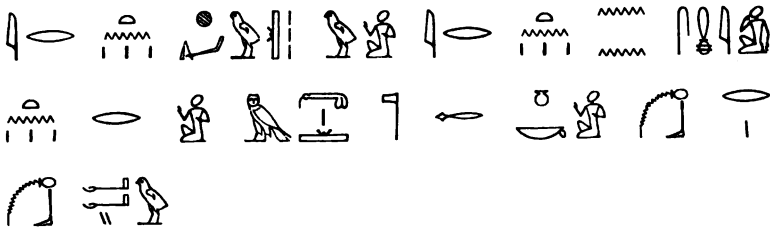
John C. Newman



[From the Papyrus of Nebseni.]

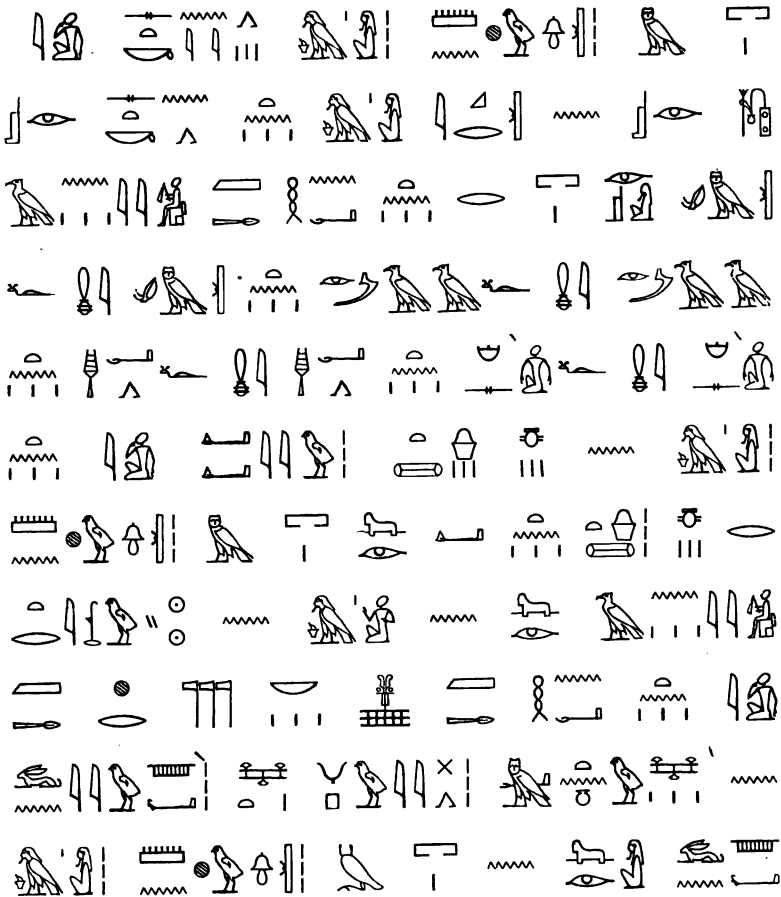






A prayer to the gods of the Underworld.

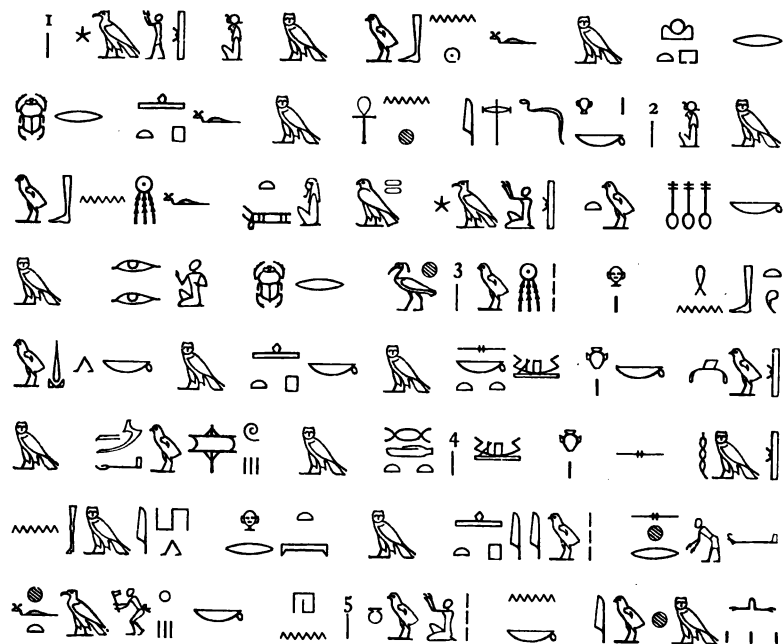
[From the Papyrus of Ani.]

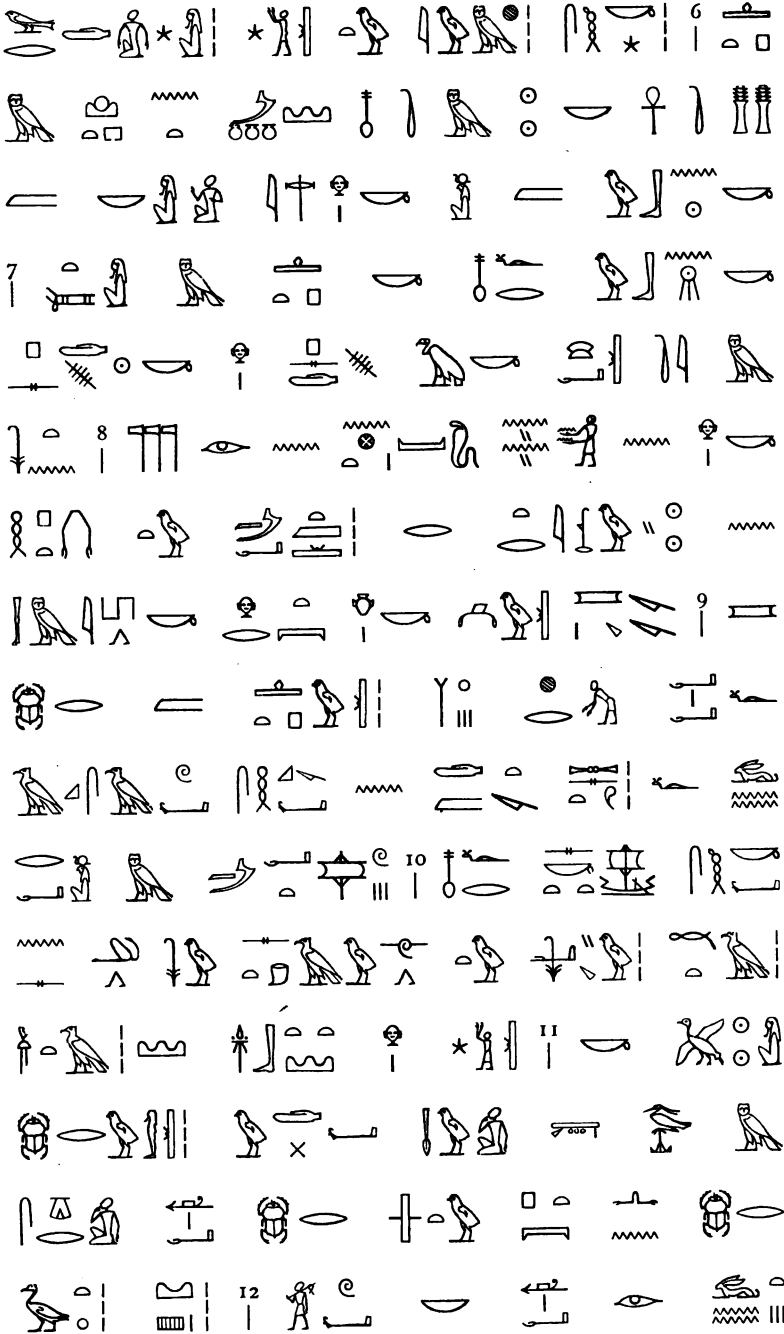




Hymn to Rā.

[From the Papyrus of Ani.]

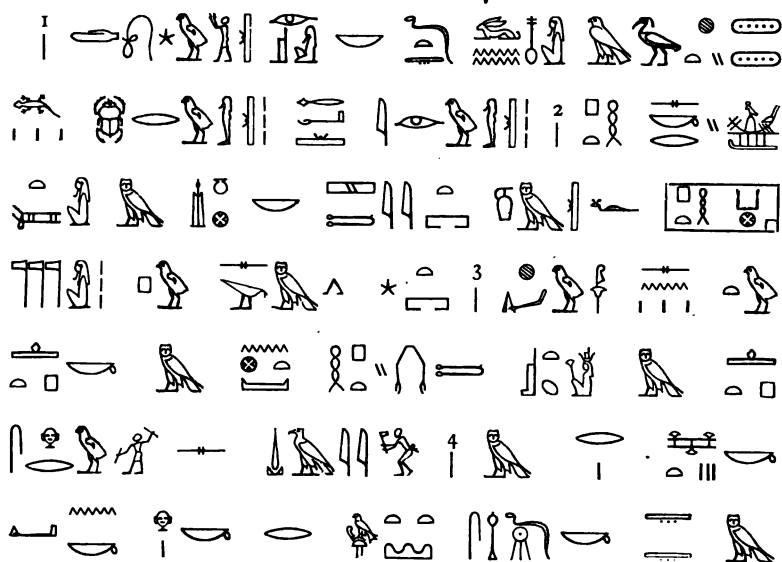






Hymn to Osiris.

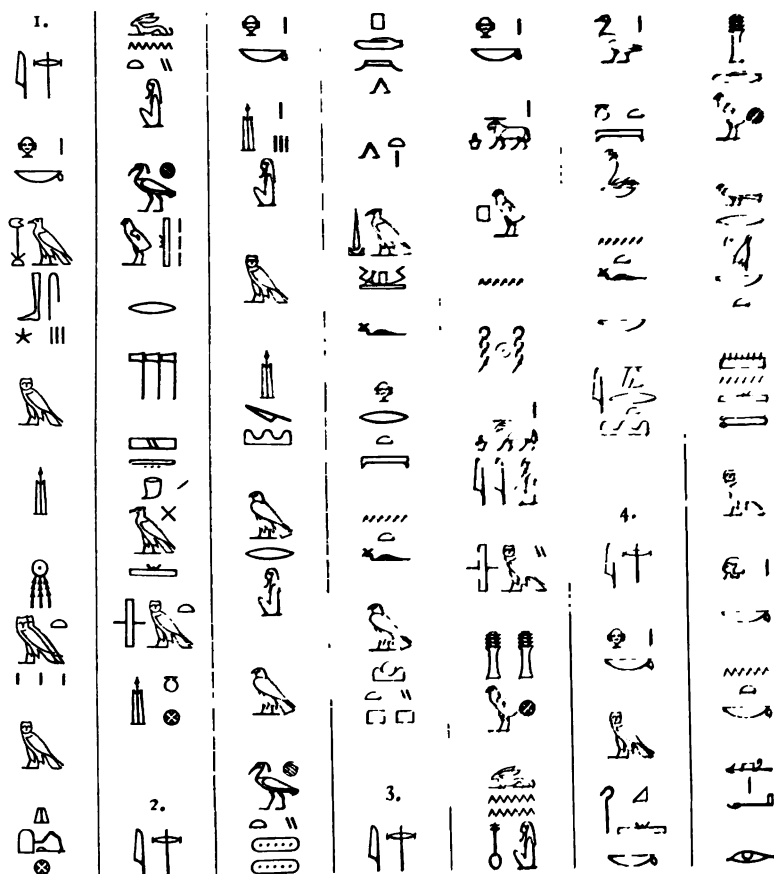
[From the papyrus of Ani.]


















































A Litany.

[From the Papyrus of Ani.]



A vertical column of 20 pictographs from the Pictograph Rock. From top to bottom, they are: a bird-like figure with a long beak; a horizontal line with a crossbar; a square and a circle with a diagonal line; two vertical lines; a wavy line; a rectangular block with a crossbar; a wavy line; a circle with a diagonal line and a vertical line; a vertical line; a wavy line; a semi-circle; a wavy line; a bird-like figure with a long beak; a square; a bird-like figure with a long beak; a semi-circle; a horizontal line with a crossbar; a horizontal line with a crossbar; and a horizontal line with a crossbar.

[illegible][illegible]

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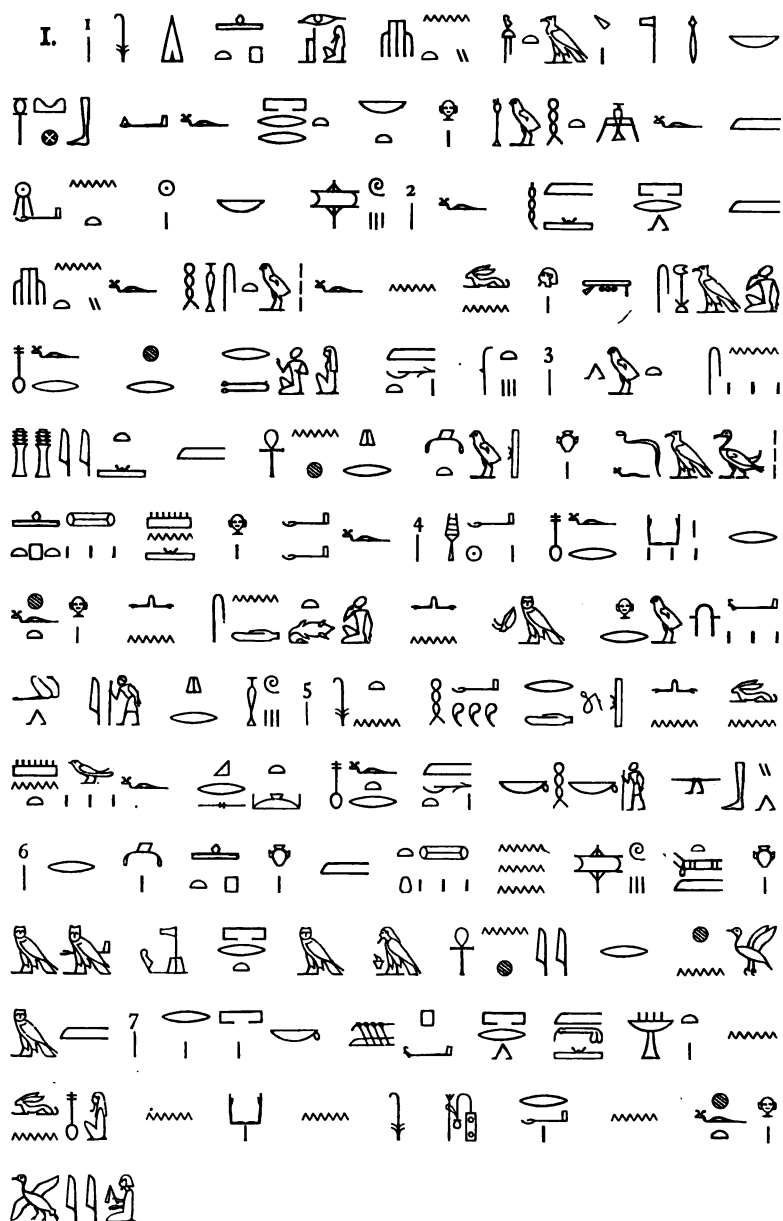







[From the Papyrus of Ani.]

Inscriptions of the scribe Pai.



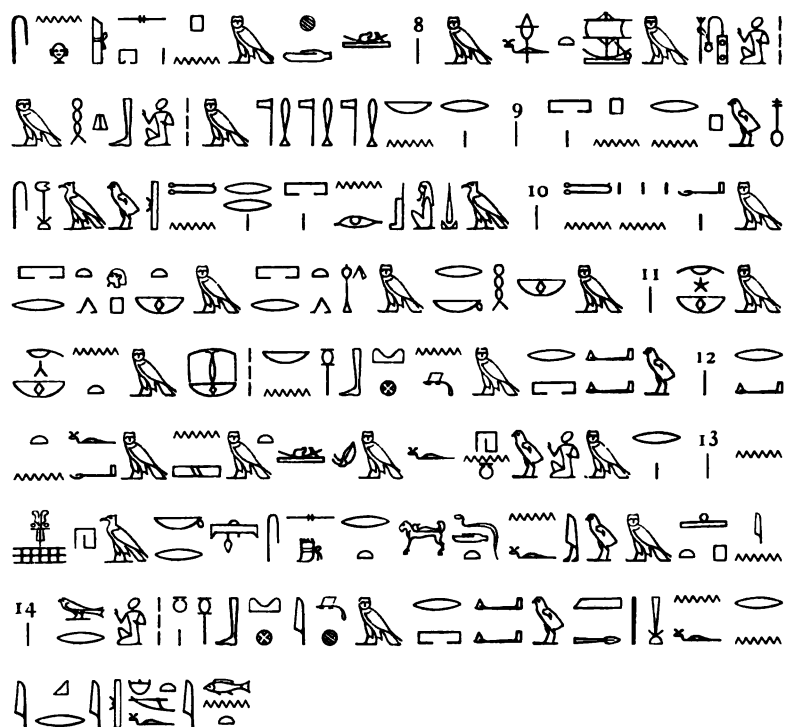
[illegible]

Hymn to Āmen-Rā.

§ X. 





GLOSSARY.

A



Ani a proper name

agesau to cut off

atet moment

Ā

|

ā I, me



ā I, me



ā O



ā O



āau old age



āau praise, adoration



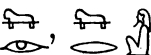
āās to cry out



āu to be



āuḫemu those who do not



Ausār Osiris



Auset Isis



	<i>âuset</i>	place
	<i>âb</i>	heart
	<i>âbu</i>	hearts
	<i>âbi</i>	thirsty man
	<i>Abtu</i>	nome of Abydos
	<i>Abtu</i>	city of Abydos
	<i>Abtet</i>	funeral mountain of Abydos
	<i>Abtet</i>	the lady of Abydos
	<i>âbeṭ</i>	monthly festival
	<i>âpi</i>	to decree, judge
	<i>âpt</i>	judgment
	<i>âpui</i>	messengers, openers
	<i>âpu</i>	those
	<i>Ap-uat</i>	"opener of ways" i. e., the name of a god
	<i>âm</i>	in, on, among, from, out of
	<i>âmi</i>	the one in
	<i>âmiu</i>	those dwelling in
	<i>âmu</i>	
	<i>âmtu</i>	in
	<i>âm</i>	gracious
	<i>âm</i>	delights



amemmem to weep



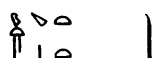
amen hidden



Amenta the hidden place, the West



Amentaiu those in the West



Amentet the funeral mountain or
city on the west bank of
the Nile



amay venerated



Amsu name of a god or star



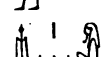
an not, without, destitute of



an by



an to bring, carry



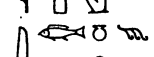
An name of a god



Annu Heliopolis



Anpu Anubis



annu skin, colour



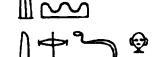
aner stone



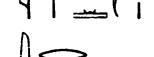
Ant name of a female



An-fes a mythological place









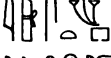
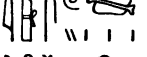
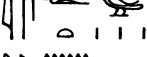





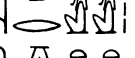
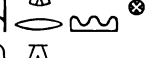
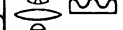
anet hrâ homage to thee!




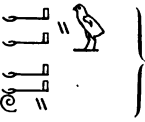

âr then



âri to make, maker, to do

	<i>arit</i>	work
	<i>aritu</i>	made
	<i>aru</i>	forms
	<i>aref</i>	therefore
	<i>ahli</i>	throat
	<i>as</i>	tomb
	<i>ast</i>	tomb
	<i>asiu</i>	those who are rewarded with something
	<i>asfet</i>	sins, faults
	<i>asn</i>	breath of air
	<i>aten</i>	disk
	<i>atebui</i>	the two banks of the celestial Nile
	<i>aqer</i>	to be perfect
	<i>aqert</i>	a perfect thing
	<i>aqeru</i>	perfected divine beings
	<i>Akertet</i>	} a name of the underworld
	<i>Akert</i>	

Ā

	<i>ā</i>	hand, power
	<i>āāni</i>	the two hands
	<i>āu</i>	great

	<i>āāl</i>	great, mighty
	<i>āā</i>	mighty one
	<i>āu</i>	dilatation
	<i>āut āb</i>	joy, pleasure
	<i>āu hetep</i>	plenitude of peace
	<i>āu</i>	food, cakes
	<i>āui</i>	shipwrecked man
	<i>āb</i>	to meet
	<i>āb</i>	pure
	<i>ābt</i>	
	<i>āmam</i>	to eat
	<i>ān</i>	scribe
	<i>ānāni</i>	to break into
	<i>ānp</i>	name of a festival
	<i>any</i>	to live, lived, life
	<i>any</i>	to live
	<i>ānyu</i>	
	<i>āny-θ</i>	living
	<i>ānyi</i>	

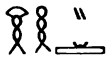
	<i>ānχu</i>	} living beings
	<i>ānχiu</i>	
	<i>ānχ</i>	land of life
	<i>āhā</i>	to stand
	<i>āhā</i>	period of existence
	<i>āχu</i>	to lift up, to support
	<i>āt</i>	many
	<i>āat</i>	a kind of stone
	<i>ātlet</i>	name of a boat of the sun
	<i>āq</i>	just, true, equal
	<i>āq</i>	} to enter, to go in
	<i>āqu</i>	food

I

	<i>i</i>	} to come
	<i>iu</i>	to come

U

	<i>u</i>	they, them
	<i>uat</i>	way, road, path
	<i>uat</i>	roads



uahi to be permanent



Uast Thebes



Uafet name of a goddess



uā I, me



uāa boat



uā one



uāt one



uben to rise (of the sun)



un to be, to exist



unen to be, is



unenet things which are



un to open



uniu openers



Un-nefer a name of Osiris



Unti a name of a god



ur year, year, year



uru year, year, year



ur year, year, year







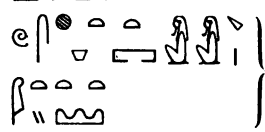




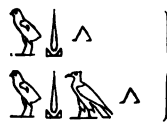








ur year, year, year



ur year, year, year



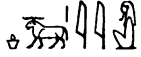
	<i>usu</i>	weak, feeble
	<i>usm</i>	electrum (?)
	<i>user</i>	to be strong
	<i>user</i>	power
	<i>Usertsen</i>	a king's name
	<i>usext</i>	a hall
	<i>usextet</i> <i>maätet</i>	hall of double right and truth
	<i>util</i>	mummy bandages
	<i>utu</i>	to decree
	<i>utut</i>	decree
	<i>uthet</i>	altar of offerings
	<i>ufa</i>	to go forth, set out
	<i>ufat</i>	the eye of the Sun
	<i>uf</i>	to shoot out
	<i>ufefet</i>	commands
B		
	<i>ba</i>	soul
	<i>ba</i>	divine soul
	<i>baiu</i>	souls



baiu divine souls



ba ram



Bai the divine Ram



Baba proper name



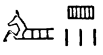
Baabi name of a god



bāh to overflow, inundate to flood



bāt wonders, marvels



bāt a kind of stone



bān evil, wicked



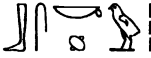
benerāt graciousness



beḫenti pylons



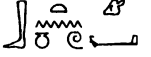
beḫennu a kind of stone



beseku intestines



betu to abominate



belennu oppression.

P



p the



pa the



Pai proper name



pai to fly



paut company, cycle






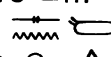




pautti the double company of the gods

F

*f* he, his*fenf* nose

M

 *em* in, among, upon, when,
as, with *emm* in *embah* in the presence of, before *emmā* with, from *em rex* knowingly *em xenti* among *em xet* following *emxetu* followers *em sent* round about, following *em sati* in front of  *maa* to see*maati* the two eyes *manu* the mountain of the
setting sun *maär* to be strong, mighty

	<i>maāt</i>	to be right and true, right and truth
	<i>Maāt</i>	the goddess of right and truth
	<i>Maāti</i>	twofold right and truth
	<i>maā-ḫeru</i>	one whose word is right and true
	<i>maāu</i>	winds
	<i>mā</i>	like, as
	<i>māti</i>	like, as
	<i>mān</i>	daily
	<i>māḫen</i>	boat
	<i>māket</i>	strength, protection
	<i>mātennu</i>	ways, paths
	<i>mu</i>	water
	<i>mut</i>	mother
	<i>men</i>	to stablsh
	<i>men</i>	monuments
	<i>menḫu</i>	beneficent, perfect
	<i>ment</i>	pain, sickness
	<i>ment</i>	daily
	<i>mer</i>	to love, be loved

	<i>meri</i>	loving
	<i>meriti</i>	beloved
	<i>meru</i>	will, wish
	<i>mert</i>	
	<i>mer</i>	superintendent
	<i>Mer-teses</i>	a mythological locality
	<i>mehit</i>	north wind
	<i>mehta</i>	dwellers in the north
	<i>mestu</i>	what is born
	<i>mestu</i>	children
	<i>mesfet</i>	a kind of stone
	<i>met</i>	ten
	<i>meleru</i>	to bear [false] witness
	<i>metu</i>	words, speech
	<i>mejet</i>	

N

	<i>n</i>	of, to, before, by, with
<i>n</i> =	<i>ân</i>	not, without
<i>enen</i> =	<i>ân</i>	not, without
	<i>na</i>	without
	<i>Nad-ruṭ</i>	a mythological locality,
	<i>An-ruṭ-f</i>	
i. e., "nothing grows in it"		

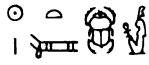
	<i>nä</i>	I, me
	<i>näs</i>	to call, invoke, proclaim
	<i>nini</i>	to do homage
	<i>nāāu</i>	winds
	<i>Nārt</i>	name of a god
	<i>nuä</i>	I, me
	<i>nuk</i>	I
	<i>Nu</i>	name of a god
	<i>Nut</i>	name of a goddess
	<i>nut</i>	city
	<i>nuti</i>	citizens
	<i>neb</i>	every, all
	<i>neb</i>	lord
	<i>nebu</i>	lords, all
	<i>nebt</i>	all, every, lord, lady
	<i>nub</i>	to form, to mould
	<i>Neb-er-ter</i>	name of a god
	<i>nept</i>	inundated land
	<i>nef</i>	him, to him
	<i>nefu</i>	winds
	<i>Nef-urtet</i>	a mythological locality

	<i>nefer</i>	to be good, or beautiful, a good thing
	<i>nefer-θ</i>	good
	<i>nefert</i>	a good thing
	<i>neferu</i>	beauties
	<i>nemā</i>	to stride
	<i>nemmāt</i>	step
	<i>nemeh</i>	feeble, weak
	<i>eneniu</i>	things which, those which
	<i>nehī</i>	suppliant
	<i>nehem</i>	to deliver
	<i>Nexen</i>	name of a city
	<i>nes</i>	her, it
	<i>nes</i>	tongue
	<i>neš</i>	to enter
	<i>nešemet</i>	boat
	<i>nek</i>	thee
	<i>ent</i>	of, which
	<i>net</i>	thou
	<i>neter</i>	god, divine
	<i>neteru</i>	gods

	<i>neteru</i>	gods
	<i>neteri</i>	strong
	<i>neter henu</i>	priests
	<i>neter het</i>	temple
	<i>neter hetepu</i>	divine offerings
	<i>Neter-χert</i>	the underworld
	<i>Neter-χertet</i>	
	<i>enti</i>	of, who, which
	<i>entef</i>	he, him
	<i>entek</i>	thou
	<i>ne'em</i>	sweet, pleasant
	<i>nefeselet</i>	little

R

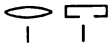
	<i>er</i>	for, from, against, more than, to
	<i>er hert</i>	upwards
	<i>Rā</i>	the Sungod
	<i>Rā-Heru-χuti</i>	Rā-Harmachis
	<i>Rā-χā-kau</i>	prenomen of Usertsen III.
	<i>Rā-χeper-ka</i>	prenomen of Usertsen I.



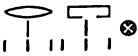
Rā-Tem-ḫeperā a triad of gods



re mouth



re-per temple



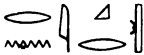
re-peru temples



eref therefore



ren name



Ren-āqer a proper name



renpit year



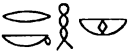
renput years



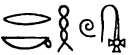
rex to know



rexil intelligent beings



rekh name of a festival



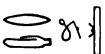
rekhu heat



ret men and women



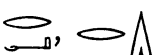
reθ



ruḥ to grow



erḫāt to give



erḫā

H






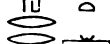
hai O





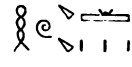
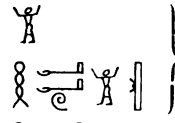

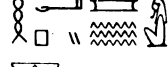









haker name of a festival



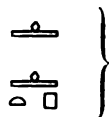
hamemet human beings

	<i>hennu</i>	to praise
	<i>hennu</i>	praises
	<i>hru</i>	day
	<i>hereret</i>	what is pleasing

H

	<i>haiu</i>	naked man
	<i>hatu</i>	foul, filth
	<i>hu</i>	food
	<i>haāu</i>	to rejoice
	<i>hā</i>	limbs, members
	<i>Hāpi</i>	the Nile
	<i>heb</i>	festival
	<i>hebu</i>	festivals
	<i>hebsu</i>	clothing
	<i>hept</i>	to embrace
	<i>hems</i>	to sit
	<i>hemt</i>	wife
	<i>hen</i>	Majesty, priest
	<i>henā</i>	and, with
	<i>henti</i>	two periods of 60 years each

	<i>hēnt</i>	mistress, lady
	<i>her</i>	to, for, on, upon, by
	<i>her-āb</i>	within
	<i>heri-āb</i>	
	<i>her entet</i>	because
	<i>her-s</i>	thereat
	<i>Heru</i>	Horus
	<i>Heru nub</i>	golden Horus
	<i>Heru-χuti</i>	Harpocrates
	<i>hrā</i>	face
	<i>hrāu</i>	faces
	<i>heru</i>	terrors
	<i>hert</i>	celestial regions
	<i>heh</i>	eternity
	<i>hesu</i>	to be pleased
	<i>hesu</i>	favours
	<i>hestu</i>	
	<i>hesui</i>	favoured ones

*hetep*to rest, to repose, to be
at peace, to set down,
peace, to set (of the sun)*hetep*

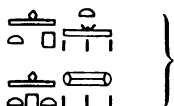
offering

*hetepiu*

those who give peace

*hetepu*

offerings

*hetepet*

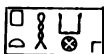
offerings

*hetra*

to pay something due

*Het-hert*

Hathor

*Het-Plah-ka*

Memphis

*het*

white

*hettut*

light

*heq*

to rule

*heq*

beer, ale

*heqert*

hungry

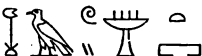
*Heqt*

name of a goddess

X

*xaut*

table, altar

*xawit*

altar

	<i>χabesu</i>	stars
	<i>χat</i>	dead body
	<i>χat</i>	body, bodies
	<i>χā</i>	to be crowned
	<i>χā-θā</i>	crowned
	<i>χā</i>	crown
	<i>χu</i>	a spiritual part of a man
	<i>χu</i>	to glorify, be glorified, to protect
	<i>χu</i>	rays of light
	<i>χu</i>	shining, spiritual beings
	<i>χut</i>	horizon
	<i>χebent</i>	sin, wickedness
	<i>χeper</i>	to come into being
	<i>χeperu</i>	product, what exists
	<i>χeperu</i>	transformations, forms of existence
	<i>χeperā</i>	a god of creation

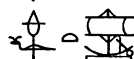
	<i>χeft</i>	towards, opposite, in face of
	<i>χefia</i>	enemies
	<i>χemt</i>	three
	<i>χemt</i>	copper, bronze
	<i>χnem</i>	to join, to unite
	<i>χnemu</i>	a god of creation
	<i>χen</i>	interior of
	<i>χen</i>	to alight, to hover over
	<i>χennu</i>	
	<i>χenp</i>	to draw out
	<i>χenti</i>	before, dwelling at
	<i>χensu</i>	name of a god
	<i>χer</i>	under, to, with
	<i>χer</i>	to cast down, be overthrown
	<i>χer-āba</i>	a city near Memphis
	<i>χeru</i>	voice, word



χer hebu chief readers



χesef to meet, to repulse



χesef to sail up the river



χet things



χet to float down the river

S



s she, it, her, sign of the causative



sa son, child



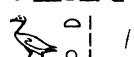
sa Rā son of the Sun



Sa the god of intelligence



sam ta burial



sat earth



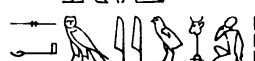
sat to shine, rays



sās six



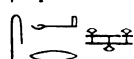
sām to eat



sāmiu devourers



sānχ to vivify






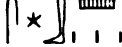
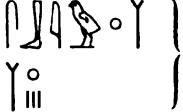
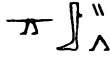



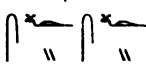




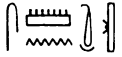
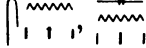





sār to bring forward



sāhā to make to stand up



sāhu the spiritual body

	<i>su</i>	he, him
	<i>suat</i>	to make to travel
	<i>Seb</i>	the god of the earth
	<i>sebu</i>	doors
	<i>sebäü</i>	fiends
	<i>sebi</i>	to pass on
	<i>sep</i>	case, moment, time
	<i>sep sen</i>	twice, duplicity
	<i>sepu</i>	times
	<i>sefsefi</i>	abundance
	<i>smauli (?)</i>	uniter of North and South
	<i>sem</i>	to guide, leader
	<i>sma</i>	to accuse
	<i>smäl (?)</i>	half monthly festival
	<i>smen</i>	to establish
	<i>sen</i>	they, them
	<i>sen</i>	two
	<i>sent</i>	twice
	<i>sen</i>	brother
	<i>sensen</i>	bases of statues
	<i>senb</i>	good health

	<i>sennu</i>	image
	<i>sen ta</i>	adoration
	<i>senjet</i>	to fear, fear
	<i>senjet</i>	timid man
	<i>seru</i>	nobles, chiefs
	<i>serq</i>	to make to breathe
	<i>sexa</i>	to remember, remembrance
	<i>sexu</i>	to glorify
	<i>sexeper</i>	to make to come into being
	<i>sexem</i>	shrine
	<i>sexem</i>	strong
	<i>sexeniu</i>	those who make to alight
	<i>sexer</i>	to overthrow
	<i>sexeru</i>	things which go on, affairs, plans, schemes
	<i>sexet</i>	to be overthrown
	<i>seheru</i>	to drive away
	<i>sehet</i>	to illuminate
	<i>seheq</i>	to cut, to sever
	<i>sehetep</i>	to lay to rest, to appease
	<i>ses</i>	to pass, motion
	<i>sesep</i>	to receive

	<i>sek</i>	infinity
	<i>sek</i>	to draw on
	<i>seku</i>	those who set
	<i>Seker</i>	name of a god
	<i>seker</i>	name of sacred boat
	<i>sektet</i>	a boat of the sun
	<i>sega</i>	to exalt
	<i>seker</i>	silence
	<i>sta</i>	to be towed along
	<i>setem</i>	to hear
	<i>suten</i>	king, royal
	<i>suteni</i>	sovereignty
	<i>suten ān</i>	royal scribe
	<i>suten net</i> (or <i>bāt</i>)	King of the North and South
	<i>Suten-henen</i>	Heracleopolis
	<i>suten hetep tā</i>	give a royal offering!
	<i>setekeni</i>	those who make to enter
	<i>sferi</i>	a lying down
	<i>sferi</i>	to lie down

SH

	<i>šāt</i>	slaughter
	<i>šū</i>	name of a god
	<i>šu</i>	light
	<i>šeps</i>	sacred, holy
	<i>šem</i>	to go
	<i>šen</i>	to curse
	<i>šenār</i>	to repulse, be repulsed
	<i>senbet</i>	body
	<i>šesi</i>	to follow
	<i>šet Heru</i>	"Lake of Horus", a mythological locality
	<i>šeta</i>	hidden
	<i>šeθit</i>	hidden place

T








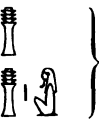

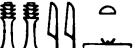



	<i>t</i>	thee, thou
	<i>ta</i>	bread, cakes
	<i>ta</i>	land, the earth
	<i>taui</i>	the lands of the North and South, the world
	<i>Ta-merā</i>	a name of Egypt
	<i>Ta-fesertet</i>	the underworld
	<i>tu</i>	thee, mark of the passive

GLOSSARY.





	<i>tepā</i>	to smell
	<i>tephet</i>	storehouse
	<i>tef</i>	father
	<i>Tem</i>	} a god of Heliopolis
	<i>Temu</i>	
	<i>tem āb</i>	strong of heart
	<i>temt</i>	sledge
	<i>ten</i>	ye, you
	<i>ten</i>	how many
	}	<i>trāui</i> morning and evening
	<i>texenui</i>	a pair of obelisks

T

















	<i>tā</i>	to give, giver
	<i>tāṭāiu</i>	givers
	<i>Tāṭāu</i>	name of a man
	<i>tu</i>	mountains
	<i>tu</i>	} evil, sin
	<i>tu</i>	
	<i>tua</i>	a hymn of praise
	<i>tuau</i>	to praise, adoration

	<i>tuat</i>	the underworld
	<i>tep</i>	head, upon, first
	<i>tept</i>	name of a festival
	<i>tep re</i>	utterance
	<i>temu</i>	to pronounce
	<i>temt</i>	knife
	<i>tenŧen</i>	confidence, boldness
	<i>teŧ</i>	the trunk containing the body of Osiris
	<i>teŧteŧ</i>	to be stable, firm
	<i>teŧteŧit</i>	duration
	<i>Teŧteŧu</i>	name of a town
	<i>Teŧtu</i>	
	<i>tekau</i>	to see





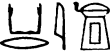



TH

	<i>θ</i>	thou, thee
	<i>θen</i>	ye, you
	<i>θent-nubt</i>	name of a woman
	<i>θest</i>	vertebrae

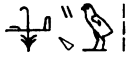
TCH

	}	<i>ta</i>	to go forth
			
	}	<i>tu</i>	husband
			
	}	<i>tai</i>	fiend
			
	}	<i>tefau</i>	funeral food or meal
			
	}	<i>tel</i>	body
			
	}	<i>tella</i>	eternity, for ever
			
	}	<i>tef</i>	to speak, to declare
			
	}	<i>tefet</i>	words, things said
			

K

	<i>k</i>	thou, thee, thy
	<i>ka</i>	the double of a man
	<i>kau</i>	doubles
	<i>ka</i>	a divine double
	<i>karā</i>	shrine
	<i>kahrāka</i>	a festival
	<i>kuā</i>	I, me
	<i>kehek</i>	old age

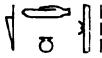
Q



qemāiu those in the south



qereset burial



qet dispositions, natures

K



ker silence



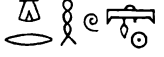
ker wicked, evil



ker to possess



ker-tu furnished



kerhu night

Rēmesis



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